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Justice McRuer was a promoter of freedom

Stan De Jong

TORONTO, Ont. — On Sunday, October 6, 1985, one of Canada's foremost jurists died at Toronto's Wellesley Hospital. James Chalmers McRuer, former Chief Justice of the High Court of Ontario, succumbed to a heart attack at age 95.

Until recently, McRuer was still active in the legal profession. On September 23 last he delivered a short speech at Osgoode Hall in Toronto.

McRuer left the bench at age 74 to become a one-man royal commission on civil rights. His massive report, enthusiastically received by the Ontario government, led to his appointment as vice-chairman of the Ontario Law Reform Commission.

But *who* is Justice McRuer? Does anyone remember the year 1963?

CLAC and the OLRB

Anyone familiar with the early years of the Christian Labour Association of Canada (CLAC) remembers the enormous excitement when, in 1963, then Chief Justice McRuer of the Supreme Court of Ontario, in a historic judgment, quashed a ruling by the Ontario Labour Relations Board (OLRB).

The Labour Board had ruled, as it had on other occasion before, that a CLAC-affiliated trade local, the Trenton Construction Workers Association, Local No. 52, could *not* be certified. The Board held that the CLAC membership pledge requiring members to uphold Christian principles constituted discrimination.

An historic judgment

On May 2, 1963, Chief Justice McRuer handed down his judgment quashing the Labour Board's negative ruling.

History had been made. Never before had a Christian trade union's right to certification been upheld! The McRuer decision is even today carefully studied for its implications at Canada's various law schools.

In his 44-page judgment, the Chief Justice dealt with many of the OLRB's

Continued on page 4 ...

Thinkbit

Those who have much money and no children are not rich. Those who have many children and no money are not poor.

A Chinese proverb

Calvinist Contact

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Solidarity will strike, says Polish activist

Henry de Jong

BRAMPTON, Ont. — Communication is our strongest weapon against communism, said Zygmunt Przetakiewicz at the All-Ontario Fall Conference of the Christian Labour Association of Canada (CLAC).

Judging by the strength of the Polish free press, said Zygmunt, communism in Poland is doomed. Because of the threat of a Soviet crackdown, he doesn't expect anything to happen soon. But he is certain that the Poles won't give up and that they are quietly getting ready for the inevitable strike against communism by Solidarity.

The backbone of Solidarity is made up of more than 1,000 underground newspapers, said Zygmunt. Some of these are more like newsletters, but others are full scale newspapers with circulations in the thousands. The government may discover and clamp down on a few of these operations, but it can only make a dent in Poland's free press.

The free press is so strong that people read it openly in factories and other places of work. And in apartment buildings one is struck by the din of many radios tuned in to broadcasts from the free world.

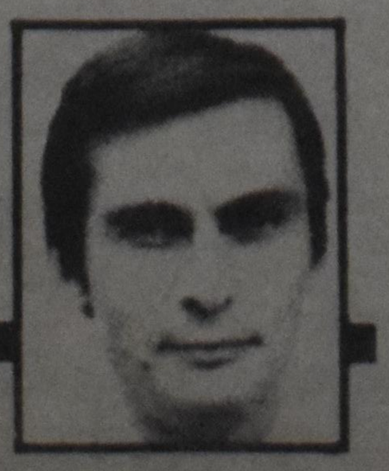
For those who might be unfamiliar with socialism, Zygmunt listed its five principles: 1. Do not think. 2. If you must think, don't speak. 3. If you must think and speak, don't write. 4. If you must think, speak and write, do not sign. 5. If you must think, speak, write and sign, don't be surprised. Many Poles now ignore all but the last of these principles.

Found Canadian Labour Congress undemocratic

Zygmunt Przetakiewicz was one of three speakers at the CLAC conference on "The freedom to work." Zygmunt was born in Poland in 1946, has an MA in "communist style" economics and was active in journalism until Solidarity was born. He was intimately involved with the new movement, as editor of the Solidarity newspaper, and in other capacities.

In 1981 he was sent to New York by Solidarity to be their foreign affairs spokesman. That same year he moved to Toronto and set up an office there. He was sponsored by the Canadian Labour Congress (CLC).

Continued on page 4 ...



Solidarność

Zygmunt Przetakiewicz

PTL struggling to pay its debts to television stations

CHARLOTTE, N.C. (EP) — Jim Bakker's PTL television ministry is struggling to pay its debts to television stations, while PTL host Bakker and his wife Tammy live "high on the hog," according to an article by journalist Charles E. Shepard for Knight-Ridder Newspapers.

According to Shepard, PTL's TV debts are approaching $6 million. "By next week, if I don't have a miracle we will literally wholesalely lose our television network," Bakker told his viewers August 30. "I'm convinced this is going to be our last crisis ... If the people would help me one more time, I believe we're going to make [it]."

Apparently Bakker got his miracle, for the PTL network is still on the air. But according to Shepard, some TV stations are looking hard at PTL's poor payment history.

"It's a religious runaround," said Glen Parker, business manager of Oklahoma City's KGMC television, which cancelled Bakker's show. "It's my opinion that a Christian organization pays their bills first and foremost. They shouldn't have gone into this building program if they couldn't pay their bills."

Stations across the nation have already cancelled the PTL program for nonpayment. Shepard quoted Ben Strickland, general manager of Jackson, Miss. station WAPT, who said, "[If a station] has to write him off as an uncollectible, the word is going to get around. It's going to come down on him like a house of cards."

According to news reports in the Charlotte Observer, Bakker and his wife had acquired a $449,000 vacation home near Palm Springs, and a Mercedes-Benz and Rolls-Royce costing $100,000. The home and cars have been shown on Bakker's show.

Federal Court of Appeal reverses Muldoon judgment

TORONTO, Ont. (CPJ) — Three Federal Court of Appeal justices upheld the appeal by Revenue Canada protesting the decision by Mr. Justice Francis Muldoon of the Federal Court Trial Division in favour of independent school supporter Lyle McBurney.

Mr. Justice Muldoon had ruled on August 24, 1984 that Mr. McBurney's and other parents' contributions to independent schools were donations in support of charitable activities and not in fulfilment of legal or contractual obligations and therefore were fully deductible for income tax purposes.

However, the Federal Court of Appeal ruled on September 27 that the Minister of National Revenue "was correct in refusing to treat these payments as 'gifts' under section 110(1)(a)(i) of the *Income Tax Act*," In the judgment of the Court of Appeal,

There can be little doubt that here, too, the respondent saw it as his Christian duty to ensure his children receive the kind of education these schools provided. The payments were made in pursuance of that duty and according to a clear understanding with the charities that while his children were attending these schools he would contribute within his means toward the cost of

Continued on page 5 ...

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What's going on in the missionaries' world in Nigeria?.....pp.10, 11
Harry Van Belle summarizes Gordon's and Dobson's views of child-rearing.....p.12
For Kid's Only — for the last time.....p.14

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Publisher Stan De Jong
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Editorial

The shrinking of the faith

In the spring of this year, a consulting firm tested the marketability of a Christian review magazine. Four "focus group" interviews were held with groups of 10-12 people who were representative of church going people who subscribe to magazines like *Time* or *Maclean's*. The group interviews were conducted near Washington, D.C., and in Toronto, Ontario.

The interviews were useful in that they showed how little interest there is on the part of the average church-going person for Christian periodicals. Most of the participants, who had all been selected to represent a wide variety of Protestant churches, had little use for a magazine that would give Christian comment on societal issues or that would review books, film, television and arts from a Christian perspective. Most felt that a Christian perspective would be biased toward one narrowly-defined point of view.

The following comments show a good sampling of the responses given:
"don't feel the need"
"Christianity is private"
"want to form my own opinions"
"needs are met from books, the Bible, and going to church"
"don't want anyone telling me what to do"
"religious publications are too conservative"
"don't want to read bias"
"how can a magazine improve on the Bible?"

Another item of information that came out of the group meetings was that most participants became very uncomfortable when they were told that one of the criteria used to select them was that they were all church-going people. Somehow that piece of information hit them like a stick of dynamite. They became momentarily rather uncomfortable.

What did this show? Apparently most church going people want to keep their religion a private matter. One would have expected them to rejoice that, instead of being in a meeting with a group of strangers, they were among brothers and sisters. Not so. They preferred the anonymity of being with strangers.

What several of them did show an interest in was a magazine that would give them practical advice on how to deal with interpersonal relationships, would recount personal experiences, not tell what to do, would show good moral standards and be of interest to teens and/or children.

Survivors instead of conquerors

These bits of information gleaned from the group interviews tell us a lot about the status of Christianity in our society. People are not indifferent to the Christian faith. But Christianity has shrunk a great deal in the mind of most North American Christians. It has little to say about societal matters, and is mainly a private matter. The focus of the faith is on the microcosm of personal needs, family and friends.

This is a sad but true picture of the decline of what was once a robust Christianity. Christians today are survivors, not conquerors. For that reason the Kuyperian sounds of some of our staunch Calvinistic organizations must sound alien in the ears of many Christians, including Reformed Christians.

Does this mean that these organizations should shrink their vision so that contemporary Christians can feel more comfortable with it? We do not think so. They must quietly and steadfastly continue to proclaim that our God (the God of all people) is Lord of all of life. But they must do so without stridency and triumphalism. Especially today, triumphalism repels others who are trying to survive. Perhaps they must feed the vision in bite-size portions, not sell out the whole store at once, so to speak.

Secondly, the Church and related institutions should supplement the regular diet with "personal need" vitamins. The need of the hour is compassion, listening, encouraging, providing concrete advice on lifestyle and sharing personal stories of hope, in addition to the regular diet of doctrinal instruction and philosophical direction.

Who knows, the time may come again that North American Christians will realize that the best way to survive is to cling to the full gospel of the private *and* public kingdom of heaven.

Punting patience

What can one say about the federal Tories' propensity to fumble the political ball? Two cabinet ministers have, to continue the football jargon, been "sacked" over bad tuna and allegedly bad election financing. Finance Minister Wilson has kicked the ball in the wrong direction with the de-indexing of old age security payments, and John Crosbie has been accused of "illegal motion" with his patronage appointments and criticism of the P.O. personnel.

There were more political "turn-overs," too many for which to find football terms. But there is one player which the press has blissfully ignored in this recount of dismal statistics, and that is the press itself.

It is no secret that most journalists and editors do not like the Conservative style. They may have hated Trudeau and his slick cabinet ministers at certain times, but they always admired them. The Canadian press does not, it seems, tolerate awkwardness.

It should never cease to amaze us how much the press made of the missed luggage of a certain Joe Clark. But really now, what did that have to do with the man's ability to govern a nation? Not tolerating awkwardness should not be confused with not suffering fools gladly. Some of the awkwardness of the Conservative government is due to inexperience. And, for the sake of orderly government, we do well not to rob any government of the opportunity to gain experience by allowing it to make some mistakes.

Letters

Correction

Although we have enjoyed putting together the 40th anniversary issue of *Calvinist Contact,* we are very sorry about an unfortunate mistake that appeared in one of the articles describing the Knight years.

Under the subheading "C.C. takeover attempt thwarted" we mentioned the name of George Verkaik as one of C.C.'s former owners and his daughter as the one who called the mortgage. This should have been George Horlings as one of the former owners and his daughter as the one who called the mortgage. Another former owner was Harry Verkaik. Somehow the name George was appended wrongly to the name Verkaik.

We apologize to Mrs. Margaret Verkaik and her daughters for this unfortunate mix-up of names.
Editor

Must wait a few years

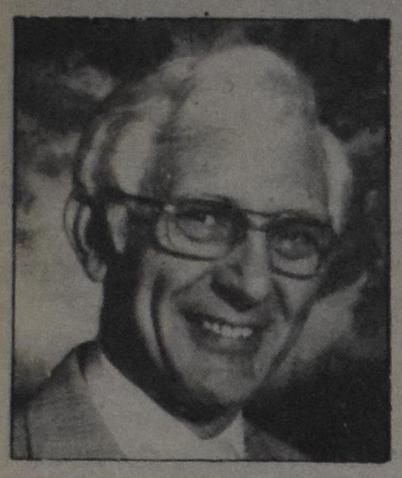
We received your letter (asking to subscribe to *Calvinist Contact*). We read *Calvinist Contact* for three months.

We came from Holland in April, and we bought a farm which we had to build up. But in the end of May we were hit by a tornado. We had to build a new house, a machine shed and garage. That is very expensive.

We'd like to wait a few years (with a subscription), and then we can see what we can do. Thank you very much for letting us read (*Calvinist Contact*).
Name witheld

We would like to send complimentary copies to this family for two years. Is there anyone out there able and willing to pay for a one- or two-year subscription for this hard-hit family? If we get more than the required number of sponsors, we will split the extra amount and return it to the donors.
Editor

SKYLIGHTS/WILLIAM R. RANG



Christianity is time-consuming and we ought to love it. It calls for all our availabilities in heart, soul, mind and muscles.

Christianity is a lifestyle

My friend Al is a farmer. I say that with a great degree of respect. Statistics indicate that dairy farmers work the longest hours of any profession. Their investment is enormous and farms need to be large in order that their owners might get a half-decent return on their investments. Certainly, some dairymen make a better than average income, but in terms of the percent return on the investments, few business people would be found willing to operate on those terms. Today, a good farmer is a businessman, an economist, a scientist, a mechanic, an engineer, a labourer, and "just a farmer." And having observed Al for some six years, I've come to the conclusion that like "teachers are born teachers," farmers must be born farmers.

Al is also a bit of a philosopher. He insists that nobody in his right mind would want to be a farmer because of the agricultural profession. One does not farm because he loves the long hours, the struggle with bank managers, the uncertainty of the crop value, the expense of milk quotas. Al says that one is a farmer because he or she loves the lifestyle.

I've known for years that farmers in the Scriptures are often used as examples of Christianity. After seeing Al deal with implement folks, bank managers, farm machinery, and the cows in the barn, I have begun to knot things together.

We ought to love being a Christian because of the lifestyle. Not because of going to church. Not because of our love for the Scriptures and the Confessions. Not because of the amount of time that we must give to Kingdom undertakings. It's the whole thing, everything added together. The farmer starts out with a deep-seated love for farming. We must begin with a deep-seated love for God.

Being a Christian is time-consuming and we ought to love it. It calls for all our availabilities in heart, soul, mind, and muscles. It makes a great demand on our banking affairs, and we ought to love that, too. As Christians, we do not sacrifice. In the real sense of the word only God sacrificed, for He sent His son. What we do is respond in heart, soul, mind and wallet. That's what makes our faith a lifestyle. Anything less or different would only be foolishness.

Thanks, Al. Seeing you at work reminds me of my duties before God. Yes, when you talk about your work, I don't understand all of it. But seeing your enthusiasm, I get charged.

I love the lifestyle.

William Rang is principal of the Christian school in Dunnville, Ontario. This is the 100th Skylights he has published in C.C.

Letters

Anniversary issue evoked kindred spirit

It was a great pleasure to see the picture of fieldman John Vellinga in the anniversary issue of C.C. He was born in the same city as my mother — IJlst, Friesland. It is a beautiful little city. My grandfather was always proud of this little place which was given city rights some centuries ago.

I first met Mr. Vellinga in his downtown Toronto office, six weeks after I arrived in Shanty Bay from Holland. He, the single gentleman farmer, had signed up for an immigrant family, but had not anticipated the implications of two young healthy children all in the same house. Mr. Vellinga was able to place us with someone else who could supply us with a home and the much-needed space for the children.

Because Mr. Vellinga had already been in Canada for more than 25 years, I enquired of him what the future held for recent immigrants. He said that perhaps 10% would go to the top as businessman, 30% would become middle class and would be their own boss — gardeners, farmers, plumbers, welders, etc. The remaining would probably work for somebody else but would have the security of a weekly paycheck.

Many years ago, when I sold flowers to the A & P chain stores, I remember observing a young man who asked the manager if he could leave a few of his cookies to sell. The manager claimed they already had enough varieties, but the young man insisted and asked for three feet of shelf space at eye level. The manager was impressed by the man's persistance and the latter was granted his wish. The rest is history — the reputation of these cookies spread to other stores.

I definitely felt a kindred spirit — a kind of triangle between the baker, Mr. Vellinga and myself — when I read C.C. 40.

K. Mazereeuw,
Mississauga, Ont.

Friendly acknowledgement

We were very pleased with the special issue of *Calvinist Contact* regarding 40 years of ministry.

Congratulations on the impressive work being done through this publication.

William H. Jones, Editor,
The Canadian Baptist,
Toronto, Ont.

Reward for superb issue

Your anniversary issue was superb; I read it from cover to cover. Here is our renewal, keep up the good work.

Sylvia de Jong,
Hamilton, Ontario

Gratitude for job well done

After reading the 40th anniversary issue of *Calvinist Contact,* I just have to let you know how much I have enjoyed reading it. We have been reading C.C. for 33 years, and you have given us an excellent historical review of the past; just like a film — all old memories came back.

Yes, there were ups and downs, but how rich were God's blessings. Most of our seniors were just common people with little formal education, but God heard our prayers. The second generation has given us many good leaders in church, schools, the social, and political areas. Those leaders do not always agree with each other, but that is not so bad as long as they disagree in love. And that must be possible, when the love of Christ is in our hearts.

C.C. has done us all a great service, in letting us read those discussions. How will one develop a Christian mind without reading *Calvinist Contact?*

Thank you, Mr. Witvoet, and your staff, for a job well done. May you be a blessing for God's people and our nation.

Harry Mulder, Sr.,
Brampton, Ont.

Could have been Rang and C.C.

The anniversary issue was a good one. Nice job! Yet let me add some history that you may not be familiar with.

In Holland I worked for Zomer & Keuning and Bosch & Keuning as a free-lancer. I made a deal with Bosch & Keuning on the translation of one of the books of William Hendriks, but could not get the latter to agree to decent financial terms. Hence the deal fell through.

However, when Bosch & Keuning came to Canada with the vision of a Canadian publishing firm, they came to me — official visit, complete with contract offers. I was to be their man in Canada, and bringing *Calvinist Contact* under the umbrella was part of the plan.

However, I thought I was destined to go to seminary. Hence I directed the gentlemen (two) to Vriezinga and Farenhorst (more or less in that order) who laboured for John Velling at that time. Thus a deal was made with the two, the Darwinian winner of which became the head man. Hence Farenhorst, *Calvinist Contact* and Guardian Publishing Co.

It could have all been just me.

Interesting, eh?

William R. Rang,
Dunnville, Ont.

Enjoyed anniversary issue, but ...

I enjoyed reading the complimentary issue commemorating your 40th anniversary. However, it re-affirmed my position of not subscribing to your paper.

The editor's comments that "precious resources of time and talent have been wasted on peripheral issues" with reference to the issue of women in office and that readers "want to move away from fruitless controversy" reflect sadly on the Reformed heritage he has inherited as editor. I believe that we cannot be effective in addressing the secular currents of our society until we have ourselves demonstrated obedience to the spirit and letter of the Word of God.

There are no periphial issues in the Kingdom of God!

Charlie Fluit,
Hamilton, Ont.

Pontius' Puddle

OH NO. LOOK WHO'S COMING. THIS GUY'S A JERK--A REAL LOSER. I'LL BET HE WANTS ME TO DO HIM A FAVOR. FAT CHANCE.
HELLO, PONTIUS. I JUST WANTED TO LET YOU KNOW THAT I HAVE GREAT RESPECT FOR YOU AS AN INDIVIDUAL.
GULP. THERE OUGHT TO BE A LAW AGAINST CRUEL AND UNUSUAL KINDNESS.

News

Chief Justice McRuer was a promoter of freedom

...continued from page 1.

arguments. He reviewed the earlier Board decisions (made in 1954 and 1958) and examined all the important sections of CLAC's constitution and by-laws. The Chief Justice concluded that: "In my view the Board made a grievous error in the application of judicial principles..." and "...the Board erred in the discharge of their judicial duties."

McRuer refuted the Labour Board's contention that the requirement and practice "that every meeting held in the interest of or under the auspices of the CLAC shall be opened and closed with prayer — with Scripture reading and/or singing of an appropriate song at the option of the presiding officers..." were inconsistent with the obligation not to discriminate.

Here follows perhaps one of the most outstanding quotes from the McRuer judgment:

"It cannot be said that in law a requirement that the meetings of a trade union must be opened with prayer makes the trade union discriminatory within the meaning of sec. 10 of The Labour Relations Act or sec. 4 of the Fair Employment Practices Act. Prayer is a supplication for divine guidance. It is true that it is a recognition of a supreme being. However, the Legislature that passed the Labour Relations Act opened its sessions the day the Act was passed with prayer. Likewise, the Parliament of Canada opens its daily sessions with prayer. The British National Anthem, used as the Canadian National Anthem, is a prayer ... If I supported the Board's refusal to certify the union on the ground that its members engage in prayer, read passages from the Bible and sing psalms and hymns at their meetings, the result would be that a union that required no standards of ethical or moral conduct and opened its meetings by reading from Karl Marx and singing the Red International might be certified but one that permits the practices here in question could not be."

Effect of the McRuer decision

Members and friends of the Christian labour movement were deeply grateful that under the indispensable blessing of God, the lawyers' able defense led the Supreme Court of Ontario to rule that a Christian trade union is entitled to certification and that the Labour Board accordingly issued the long-awaited certificate.

On June 4, 1963, the Ontario Labour Relations Board issued its first-ever certificate to a CLAC-affiliated local. Shortly thereafter, in the wake of the far-reaching McRuer decision, the Alberta and British Columbia Boards did the same.

Presently, CLAC is certified as well in Saskatchewan and federally by the Canada Labour Relations Board.

McRuer: the reformer

McRuer has left his mark on the Canadian judicial system in more ways than one. He recommended streamlining of court procedures; a means for redress of wrongs caused by decisions of government agencies and courts; more pay for jurors and witnesses; compensation for persons hurt while aiding police; quicker release from custody of persons arrested on drunk charges; scrapping of the perquisites of queen's counsels; and dozens of other innovations and alterations.

According to *The Toronto Star* (Oct. 8/85), McRuer was a reformer dominated by intellect, not emotion. "He was convinced there was a gradual whittling, sliver by sliver, of individual's rights and he set out to reverse the process."

His analytical mind welded laws to society's needs and, more importantly, convinced administrators by the clarity of his argument that the changes he advocated were beneficial.

Former Ontario Premier John Robarts estimated that probably 60 percent of McRuer's recommendations had either become law or were being seriously considered.

Here are some memorable McRuer quotes: "If all men are born equal in this country, they do not stay equal long after they are born." — "We did not massacre Indians or Eskimos, but we undoubtedly have starved thousands of them to death." — "The law gives a dog more rights than the person he bites."

A very competent man has been lost to Canada. But his deeds will long be remembered by freedom-loving Canadians.

Solidarity will strike, says Polish activist

... continued from page 1.

It didn't take long for the differences between Zygmunt and the CLC to become apparent. Zygmunt was surprised to see how undemocratic the union really was. Its heavy handed tactics were as stifling as those of the communist authorities in Poland. Zygmunt was soon ousted by the CLC and made to fend for himself.

Since then he has worked as a journalist and in real estate. He has a regular column in the *Toronto Sun, and is still very active promoting the cause of Solidarity.*

Only one bullet

Zygmunt Przetakiewicz was asked, at the CLAC conference, whether he thought that Solidarity had failed, in the heady days of 1981, because it moved too fast. He answered that Solidarity is like a bycicle, and that it fell because it was driven too slowly.

They were fooled into believing that change was possible within the system, by their initial successes and by the recognition given to them by the government. They slowed down because they thought they had almost arrived. That was their biggest mistake, said Zygmunt.

The next time, says Zygmunt, they will heed the words of one BBC correspondent who said that "Solidarity is like a gun with one bullet."

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

BETWEEN THE LINES

The things we deserve!

William Van Geest

Last week I went to hear Michael Walker speak about the first year of the Mulroney government. Mr. Walker is the director of the Vancouver-based Fraser Institute, which, according to its literature, is devoted to "the re-direction of public attention to the role of competitive markets in providing for the well-being of Canadians." In other words, his group believes we have too much government involvement in the economy.

Although Mr. Walker said that in some circles the Institute is thought of as "the intellectual wing of the Ku Klux Klan," I thought it might be interesting to hear a speech on conservative economics from someone who should know what he's talking about. Perhaps, I thought, I would hear a speech describing how a return to the ideas of Adam Smith would improve the economic lot of Canadians of all groups and regions.

But this was not to be. The chicken served to the lunchhour crowd of Toronto business people in the Royal York Hotel's ornate Concert Hall was tender and delicious, the beans were crisp, but Mr. Walker served up little that I could sink my teeth into.

Although it contained some interesting facts and figures, Mr. Walker's speech, delivered in the form of a report card to Prime Minister Mulroney's mother, offered little more than the conventional wisdom one can read daily in any newspaper.

He dealt at length with the failure of the Tories to reduce the deficit, cut back social programs, reform Canada's labour laws, privatize Crown corporations and deregulate industries. He accused Canada's ambassador to the United Nations, Stephen Lewis, of being an ideologue who picks on the American government and praised the Macdonald Commission's recent report for agreeing with the Fraser Institute.

Interestingly, the audience was tailor-made for a speech like this one. Business people and investors often criticize government for not reducing its spending and for not allowing free markets to operate. But most sat on their hands throughout, and many fled for the door when there was opportunity for questions from the floor.

Why this reaction? Maybe they, like myself, are rather bored with hearing this particular litany of complaints.

But I suspect there is more. Perhaps the people in the audience, along with many other Canadians, are realizing that the problems we have are greater than the government can solve, at least not within one year.

Certainly the political bickering in Parliament last month does not create high hopes that these politicians can deliver any real change. Terrified Conservatives, reeling under the attacks of a malicious opposition, and then denying the truth of their own words, do not inspire confidence.

But I also wonder if we may not have the government we deserve. After years of criticizing Pierre Trudeau for his confrontational style, his arrogance and his single-minded pursuit of his own ideas, we have elected a prime minister who is exactly the opposite. And now many are turning on him because he hasn't satisfied our demands after one year. (The fault may lie with the media's tendency to destroy leaders rather than challenge them, but we may also have the media we deserve.)

Although I do not share Michael Walker's enthusiasm for the free market as the solution for all our economic and social ills, his kind of thinking has become popular for a good reason. We're realizing that government should not be responsible for guaranteeing our economic security and for solving all our personal and social woes. And we know too, if we give politicians that responsibility, they inevitably fail.

William Van Geest is political analyst for a political consulting firm in Toronto.

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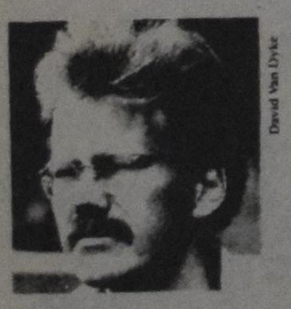
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IDEAL FOR GIVING ... LYRICS ENCLOSED ... ORIGINAL MATERIAL

Drayton's CLAC one of best in country says speaker

John Zwart

DRAYTON, Ont. — General Local 26, Drayton, of the Christian Labour Association of Canada (CLAC) had its annual dinner banquet and meeting on Friday, September 13 in the basement reception hall of the Christian Reformed Church.

The banquet, attended by 41 people, featured keynote speaker Ronald Rupke, a CLAC agent from Toronto, who lectured on the question, Who needs a Christian Labour Association?

The answer is not simple, suggested Rupke. But it can be said that all human work needs to be guided by the principle of fairness and justice. The CLAC is willing to work for the advancement of that principle wherever the need for collective agreement between employer and employee exists.

Formerly a newspaper reporter, as well as radio researcher for the CBC, Rupke has been an agent for the CLAC for six years.

He said he is excited about his work, because the need for a distinctive labour union based on a set of clearly defined principles is urgently needed in our world.

It is this emphasis on principles, said Rupke, which gives CLAC its distinctive marks. Whereas most unions view labour-management relations as fundamentally antagonistic, the CLAC views them as potentially harmonious.

Of course, theory and practice do not always support each other — the CLAC has been involved in two strikes — but at times they have worked to produce some unique solutions.

Among these solutions are those in which company and employees have agreed to a profit sharing arrangement.

"Profit sharing does not work in every situation," said Rupke.

But he went on to say that it worked quite well in at least one woodworking shop where workers making $15 an hour, expected to take a $2 an hour cut in pay, ended the year making personal profits amounting to the equivalent of a $3 per hour increase.

Rupke said CLAC is unique in that in addition to the 4.000 members it has organized in trade local groups, it has 2,500 general members organized into 50 locals in four provinces.

"These general members, who are an essential element in CLAC's existence, derive no personal benefit from their membership."

Of all the rural general locals, Rupke said Drayton's local 26 is one of the best in the country. "These people have nothing at all to gain from CLAC," he said. "But they support us to the tune of $3,250 annually, simply because they see it as another avenue for Christian witness in the workplace. I think it's fantastic."

Local 26 president, Tom Lise, said an effort would be made to drum up enough support in the area for a CLAC rally in Brampton, October 5, to warrant renting a bus.

The banquet also featured entertainment from the Immanuel Singers, a musical group whose members hail from Palmerston and Harriston.

Reprinted with permission from the Community News, Drayton, Ont.

photograph by Ron Rupke

The board of directors for Local 26 (back row, left to right) Neil Jansen Van Doorn, Peter Kroon, Jake Den Otter, (front row): Mrs. Frank VandePol, and Tom Lise.

Federal Court of Appeal reverses Muldoon judgment

... continued from page 1.

operating them. I cannot accept the argument that because the respondent may have been under no legal obligation to contribute, the payments are to be regarded as "gifts." The securing of the kind of education he desired for his children and the making of the payments went hand-in-hand. Both grew out of the same sense of personal obligation on the part of the respondent as a Christian parent to ensure for his children a Christian education and, in return, to pay money to the operating organizations according to their expectations and his means.

McBurney disappointed

The Court of Appeal did *not* address Mr. Justice Muldoon's finding that the three schools in question were religious schools and that the schools raised money just like churches, synagogues, and other religious congregations across Canada. Richard Fitzsimmons, CPJ's tax counsel, had contended that common law regards the work of schools and the work of churches as equally charitable and that Mr. McBurney's contributions to the schools were "indistinguishable" from his contributions to his church and, therefore, were deductible as "gifts" for the same reasons.

Mr. Fitzsimmons had also made the point that Mr. McBurney's and other independent schools supporters' contributions were "gifts" because they are "voluntary payments made without consideration" for the advancement of education and religion over and above their public school taxes.

Naturally, Lyle McBurney is "deeply disappointed" that the Court of Appeal failed to deal with the substance of the favourable ruling by Mr. Justice Muldoon and the thrust of Mr. Fitzsimmons' legal submissions.

Gerald Vandezande, Public Affairs Director of Citizens for Public Justice, who has been coordinating this educational justice tax appeal, stated that he, Lyle McBurney, Richard Fitzsimmons, and John Olthuis, CPJ's Research Director, will carefully examine the Court of Appeal's judgment and determine whether there are good grounds for launching an appeal to the Supreme Court of Canada. A decision must be made before November 26.

A Building Committee for Fellowship CRC in Brighton, Ont. will present you with an exciting fundraising drive for our new church. We will mail to you a coloured, 20 x 24 picture of ***De Brede en Smalle Weg,*** a beautiful illustration how we should walk to enter the narrow gate. The cost of the picture is **$25.00** Canadian. Any donation above this will be greatly appreciated. We are trying to get it translated into the English language. Please let us know if you like the Dutch or English. Upon receipt of your order, we will mail it within two weeks.

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Church

Marian Van Til, page editor

Pastoral Pondering

Thank the Lord for the gift of music

Peter Nicolai

I hardly know the difference between a staff and a measure; and octaves, sharps and flats are little more than interesting words to me. I do, however, know that music can make or break a worship service. No one should suggest that I want to remove the proclamation of God's Word from its place at the heart of worship. However, I'm sure you agree that it's very difficult to exaggerate the importance of music in worship.

With music we confess sin, sing praises, petition our God and give Him thanks. The accompaniment and musical arrangement helps us become properly aware of the words that we sing. A well-played, appropriate prelude or offertory points our lives to heaven where Jesus is. A point made in the sermon is driven home by a well chosen solo. A mood or attitude called for from Scripture is emphasized by well-chosen music.

We are very blessed in my congregation. The congregation sings well; soloists and choral groups often aid our worship; we are very competently served by talented organists and pianists. And a leave of absence we gave the organ brought many more instrumentalists to the fore. I think we learned then that other instruments enhance worship too. Not just organ.

It's a lot of work to lead the congregational singing from the organ or piano. It's even more work to lead with two or more instruments at the same time. The results and the blessings that are brought, however, justify the effort. The piano and organ can go well together and other instruments can also serve well with the organ. I know my congregation appreciates all that has been done over the years, and I trust that that appreciation has been expressed directly to the musicians too.

The importance of music is nothing new, of course. Most, if not all of the Psalms were written to be sung. The apostles also frequently quote from Scriptural songs that the people likely sang in their worship. God's people are frequently urged to sing their praises with offerings of "joyful noise."

Thank the Lord for the gift of music! May our gifted accompaniests have much joy and energy in the sharing of their gifts. May all God's people

Praise Him with trumpet sound;
praise Him with lute and harp!
praise him with timbrel and dance;
praise Him with strings and pipe!
Praise Him with sound cymbals;
praise Him with loud clashing cymbals.
Praise the Lord!

Rev. Nicolai is part of a team ministry at Second Christian Reformed Church, Brampton, Ontario.

300 CRC church workers get inspired

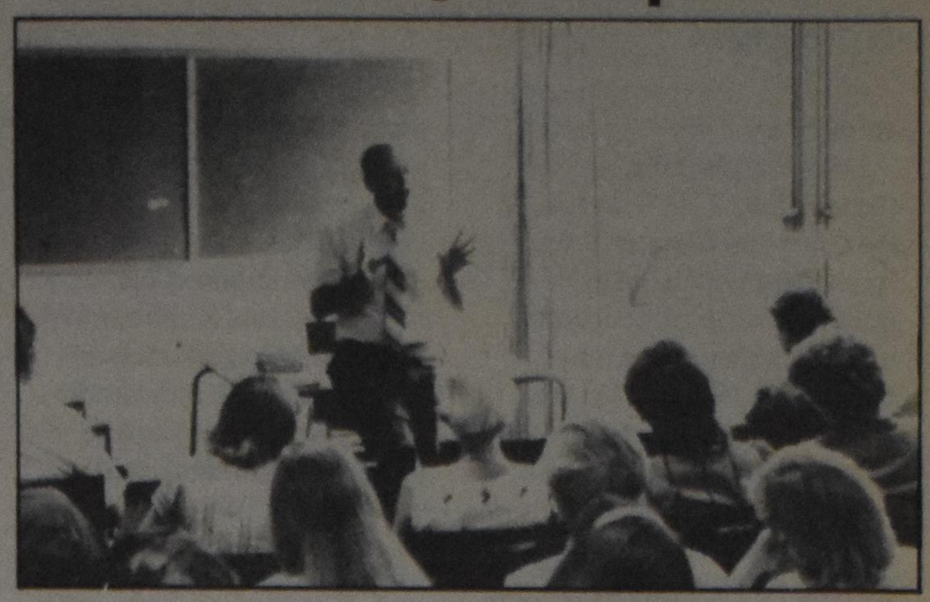
Marian Van Til

On the hottest day of the year in Guelph, Ontario, 300 Christian Reformed church school and catechism teachers and other church leaders got fueled up for the year of church work ahead. They eagerly absorbed a keynote address, sang, ate, listened to music, conducted business, and chose from ten workshops in which they could participate.

All of this was part of Ontario Christian Reformed Church School Association's (OCRCSA) 28th Annual Convention held September 7 at Guelph's First Christian Reformed Church.

"Dynamic" keynoter Rev. Henry Wildeboer, pastor of Zion CRC of Oshawa, Ontario, did exactly what he was meant to do — "inspire" the participants, according to OCRCSA's retiring president, Edith Dam. Wildeboer likened participants' tasks as church educators to what Gerber's has learned to do with baby food — to make meat palatable to babies.

The church's educators must take the "meat" or "heart" of God's Word and make it understandable and desirable for children, teenagers and even adults. In doing that, Wildeboer told the teachers, their relationship to God and to their students is vitally important.



Rev. Henry Wildeboer leads a workshop on "Reaching our Older Youth" at the Ontario Christian Reformed Church School Association's 28th Annual Convention. Wildeboer was also the conventions keynote speaker.

Photo by Andrew Stronks

Wildeboer's enthusiasm was reenforced by Grace and Colleen Reinders from Unity Music Ministries who led the group in "the most spirited singing that we've ever had," according to Edith Dam.

The day's workshops stressed communication: "Communication is an Art" (led by Eldean Kamp), "Making All Children Feel at Ease," (Aren Geisterfer), "Reaching Our Older Youth" (Henry Wildeboer), "Storytelling" (Peggy Rauwerda), and "Visual Aids" (Ali Koning).

Communicating through music was tackled by Grace and Colleen Reinders, and Gerrit Verstraete, who asked, "Can Rock be Christian?"

A tenth workshop demonstrated yet another form of communication. Marg Tigchelaar showed attendees how to use CRC Publications' *Friendship Series* for mentally handicapped students.

Edith Dam undoubtedly spoke for many conventioneers when she said, thinking about the days' end, "We went on our way replenished, our 'batteries recharged' to carry on for another year in His service."

Holocaust survivor wins court battle

TEL AVIV, Israel (EP) — A California court has affirmed that Jews were gassed to death at Auschwitz, and ordered the "Institute for Historical Review" to apologize and pay damages to a Holocaust survivor who waged a five-year court battle against an attempt to deny the extermination of Jews by the Nazis.

In a press conference held recently in Tel Aviv, Mel Mermelstein, a 58-year-old businessman, discussed his battle with the "Institute for Historical Review." In 1978 the institute offered $50,000 to anyone who could prove, according to American criminal court rules of evidence, that Jews were killed in gas chambers at Auschwitz. At the time Mermelstein published an open letter in The *Jerusalem Post*, calling the institute's scholars professional Jew-baiters. As a result, the institute challenged him personally to prove that Jews were killed at Auschwitz.

"Unfortunately, none of the Jewish organizations supported me, and many criticized me for taking up the challenge," he said. "But I had to do it to prove that you can't push a Holocaust survivor around, and because I know that we eye-witnesses won't be around much longer."

Mermelstein said the Liberty Lobby, to which the institute belongs, is funded by Libya, neo-Nazis in Germany, and anti-Semites in the U.S. He also said that U.S. Senator Jesse Helsm (R-N.C.) is supported by Liberty Lobby.

Mermelstein received $90,000 in damages from the institute and other co-defendants. He said the trial cost him $50,000.

Calvinist Contact: Keeping the Christian community in touch.

Rime or Reason

Too often we talk too much,
citing, "No man is an island."
But I say, Blessed are such
who know how to keep silent.

Sy Nodd

The marriage solemnized in church
moved everyone to tears;
alas, soon afterwards
solemnity was drowned in beer.

Klaas Sis

Church News

Christian Reformed Church

Accepted

— to Fellowship, St. Thomas, Ont., Cand. Nick Overduin.

Canadian Council to meet

— The Council of Christian Reformed Churches in Canada will meet from Nov. 12-15 in New Westminster, B.C.

The four-day meetings will begin with a worship service at 7 p.m., Nov. 12 in New Westminster's First Chr. Ref. Church. Preceding the Council meetings will be a conference on "Trends in Doctrine" to which the public is invited.

New clerk

— Fellowship, St. Thomas, Ont.: Wilco Wymenga, R.R.#5, St. Thomas, ON N5P 3S9; 519-633-3741.

New congregation

— Fellowship Chr. Ref. Church of St. Thomas, Ont., meets at Ebenezer Chr. School, 77 Fairview Ave., St. Thomas. Services at 10 a.m. and 7 p.m.

Address change

— Rev. Anthonie Vanden Ende, 34 Amantine, Cr., Brampton, ON L6W 3T2; 416-453-2780. Effective immediately.

Canadian Reformed Church

Called

— to the American Reformed Church of Lynden, Wash., Cand. A. Vandelden of Hamilton, Ont.

We *do* know our geography

Apologies to Kentville, which is in Nova Scotia, not Ontario (C.C., October 11), and to Rev. John W. Postman who was called to Kentville, *Nova Scotia.*

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Church union of 1925 — a Canadian building block

A.J. Looy

Survey texts of Canadian history, used at high schools and universities, tend to gloss over the role that the Christian religion and churches have played in the growth of this country. This is a pity because this relative neglect leads to an unbalanced picture of Canadian society in the making. Several years ago a Canadian academic made the interesting observation that "in few countries in the western world has religion exerted as great an influence upon the development of the community as it has in Canada."

There is some validity in considering the formation of the United Church, for example, as a kind of ecclesiastical equivalent of the building of the Canadian Pacific Railway. After all, both were expressions of a growing Canadian confidence and an emerging identity. The United Church was officially established in June of 1925 when three denominations merged, namely, Methodists, Presbyterians and Congregationalists. It is probably the largest church union in North America before 1925.

Church unions were commonplace in North America, including in Canada, especially during the second half of the nineteenth century. In Canada, for example, there were eight different unions of various Methodist groups during the 1880s; as a result the Methodist Church of Canada was born in 1884. Presbyterians, too, had been segregated in different churches until four different Presbyterian bodies merged in 1874 to form the Presbyterian Church of Canada.

Several reasons

The question why there was so much emphasis on church unions is an interesting one. There were, of course, various reasons, including the conditions of life on the frontier. The loneliness, the hardships and the need for cooperation had much to do with the desire to stand together, not only during the long, backbreaking days of the week but also on Sundays.

Another reason for this groping towards ecclesiastical unity was the sheer distance between Canada and the parent churches, be they in Britain or the United States. Religious traditions and theological differences that had been important in the old country did not seem as crucial on the frontier.

In the case of the United Church two more reasons should be mentioned, namely the impact of the Social Gospel and the rapid growth of the so-called Community churches on the prairies.

The Social Gospel movement was becoming a pervasive force in North America around the turn of the century. Social Gospel, which has been described as "a movement in search of a theology," fervently believed that the church should be socially rather than theologically oriented. In the past, it was alleged, the churches had been too preoccupied with theological perplexities which had interfered with the church's true calling, namely to preach divine forgiveness to all and to promote political, social and economic justice. Social Gospel was inclined to "horizontalize" the biblical concept of God's Kingdom, neglecting by and large the "vertical" lifelines! Many Social Gospelers in Canada suggested that this socially-oriented "new Christianity" should be expressed in a new national church.

The rapid growth on the prairies of so-called Community churches also lent urgency to interdenominational discussions regarding the need for a national church. During the early part of this century, hundreds of Community churches had sprung up, especially in Saskatchewan. Many settlers felt that it did not make much economic sense to found churches along strictly denominational lines in small frontier towns and villages with "four shabby little conventicles, four woefully underpaid ministers, four little Sunday Schools, four little choirs and four little deficits."

"By 1925, the year of the Union, the Community church movement comprised some 1,000 congregations, whose members were convinced that denominationalism along traditional lines did not fit the mould of the emerging prairie society. The Community churches became another strong voice clamouring for a new, national Canadian church.

Few doctrinal barriers

The Union of 1925 was the result of many years of study and hard work. Discussions regarding the possibility of joining a number of different denominations had been going on since the 1890s; even the Anglican church appeared at times to be interested in such a larger union. Official negotiations among Methodists, Presbyterians and Congregationalists began in 1904. Numerous obstacles had to be overcome before the Union became a reality in 1925.

Although the three participating denominations were generally compatible, crucial decisions had to be made regarding such matters as the nature of church government, property matters and buildings, overseas missions, liturgical questions, the calling of ministers, theological colleges, a number of existing denominational high schools as well as a host of other topics.

What about the doctrinal basis of the United Church? It is to be expected that most

Continued on page 11.

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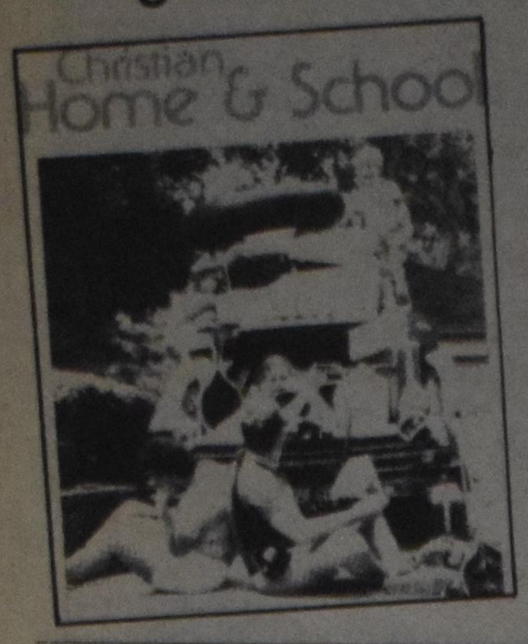
Education

Henry de Jong, Page Editor

Magazine for Christian parents wins honours



For the second consecutive year, *Christian Home & School,* a magazine published by CSI for Christian families, has been recognized in national competition. This spring, the Evangelical Press Association (EPA) announced a fourth place award for one of the magazine's editorials, entitled "You're in Good Hands." Last year the EPA cited *Christian Home & School* as most-improved in the Christian ministries category and also gave prizes to one of the magazine's editorials and a feature-length book review.

Christian Home & School has a 63 year history of publishing articles for Christian families. According to editor Gordon Bordewyk, "The magazine is conscious of its long tradition, but we are not afraid to change when necessary." The magazine recently added a four-colour cover and, at the urging of its editorial board, reemphasized its commitment to addressing contemporary issues affecting the Christian family.

The magazine staff plans an extensive circulation campaign during the coming year and offers to send a complimentary issue of the magazine to interested subscribers. All requests should be addressed to *Christian Home & School,* Sample Copy, Department 12, P.O. Box 8709, Grand Rapids, Michigan 49508.

from INTERCOM News from Christian Schools International

Calvin College honours two with education award

GRAND RAPIDS, Mich. — Sandra Baker-Mobach of Sarnia, Ontario, and Barbara (Klyn) VandeBerg of Holland, Michigan, have received the Beversluis Awards in Christian Philosophy of Education from Calvin College in Grand Rapids, Michigan.

The Beversluis Award is a $250 prize given by Dr. and Mrs. Nicholas Beversluis to promote the continuation by others of the lifelong work of Dr. Beversluis, Calvin College Professor of Education, Emeritus. Two recipients, one a graduate student and the other an undergraduate, are selected annually for writing the best essay on Christian Philosophy of Education and Curriculum Decisions.

Sandra, the recipient of the graduate award, graduated from Calvin's Master of Arts in Teaching program. Her paper is titled "Christian Philosophy and its Curricular Implications." Sandra is now a teacher in the Philippines for Christian Reformed World Missions.

Consumer education

How do we educate teenagers to be wise consumers? In recent years there has been a call for the school to provide formal education in this area to supplement work done by parents. Educators are incorporating consumer education into their school programs.

Consumer education is an area vast in scope. Living on your own is a very complex, and sometimes mind-boggling task. Identifying concepts to teach can therefore be difficult. In this respect, educators have chosen the following areas to be crucial in consumer education:

1. Decision making
2. Banking
3. Wise buying
4. Credit
5. Budgeting
6. Finding work
7. Living on your own

These areas cannot be taught by the school in isolation. Resources from the community are necessary to keep the information relevant and interesting. Resource people are needed to provide in-class instruction and field-trip sites.

Denise Ludwig, West Edmonton Christian School Newsletter

How to stifle creativity

While I was sorting through some of my college material the other night, I came across a thought-provoking article which appeared in the *Kansas Guide Post.* The article deals with how creativity can be and has been stifled in most children. Parents and teachers alike often do a good job of smothering creativity of any kind. How do we do this? The article advises:

If you're a parent, you can:

1. Take over a project your child is working on — doll dress, cake, drawing — before he's done, because you can do a much better job than he can. (If you add a few deft strokes to his painting or patch up the icing on her cake, the project will turn out better, but your child won't have the sense of achievement and personal pride that will stimulate him to try again.)
2. Forbid him to use your tools or to have a chemistry set or pocket knife, because he might damage the house or hurt himself. (Instead of teaching him how to use creative tools safely, just say, "No." After all, you're busy, and tools cost money.)
3. Insist that he work on his projects without making a mess. If you teach him he must keep his room orderly at all times, just like the rest of the house, he'll soon get over the idea of wanting to try messy activities as painting, woodworking, etc. Discourage him from making scientific experiments (they might explode) or keeping collections (they get so dusty.)
4. Never praise and never be pleased with what your child has done. After all, his work is childish, and you don't want him to become self-satisfied.
5. Have a good laugh at your child's dreams of becoming an astronaut, a rocket engineer, the discoverer of an anti-cancer serum, or a dramatic actress. Make it clear he doesn't have that kind of ability, and you know it.
6. Order your child to get his nose out of a book and learn to get along better with people. It's time he realized that it's *who* you know and not *what* that gets you somewhere in this world.

If you are a teacher, you can:

1. Make sure the whole class works on the same projects in precisely the same way and completes them in the same amount of time. (Show the in art class, for example, how to draw a horse, a tree, or a boat: and allow no deviation. After all, you're the teacher.)
2. See that no child tries to work ahead of the group. Discourage any child you find reading ahead in his book or trying to teach himself something that isn't on your schedule yet. (Make sure that each reads only books suitable for his grade level, with carefully, controlled vocabulary.)
3. Discourage students from asking questions that aren't covered in the text. Take the attitude that such children are impertinent.
4. Refuse to acknowledge that any child seems to have unusual talent. (Remember that this is a democracy and it's not fair that one child get ahead of another in any way.)

(Kansas Guide Post)

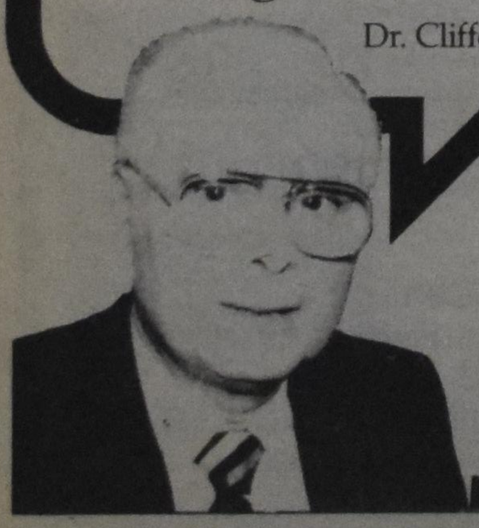
Each person, adult and child, is created in the image of God with creative talents. It is our responsibility to develop those talents in ourselves, and to encourage others in their creative abilities as well. Let's work hard, both as parents and teachers, to stimulate each other and our children and students to creative endeavours which reflect our Creator.

Miss Bonnie Tamming, John Calvin Christian School, (Strathroy) Newsletter

The graduate school with a difference

"As I was talking with the people at ICS, I got the distinct feeling that I was talking with God's people, that although we came from greatly diverse backgrounds, these were my people; that we were on the same divine wavelength; that they with all their faults and me with all my faults, were one in loving the Lord wanting to serve Him."

Dr. Clifford C. Pitt, *President, ICS*



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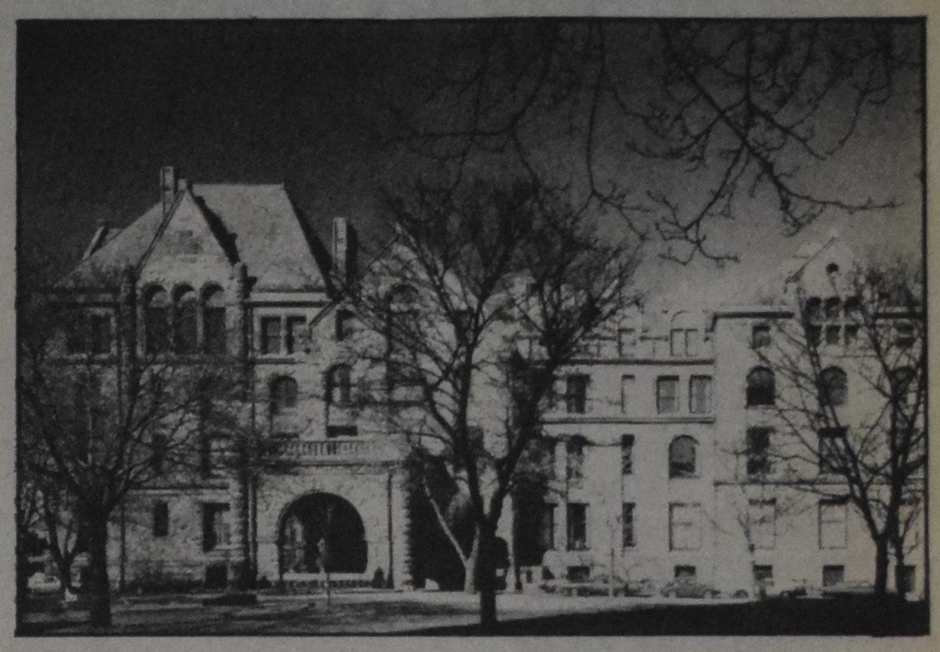
JOHN & HENNY TJOELKER

The Ontario Supreme Court sits



Queen's Park — In July, 1984, the Conservative Government, led by premier Bill Davis, introduced Bill 30 to the Ontario Legislative proposing extended funding to grades 11, 12 and 13 of separate high schools.

A. Guldemond

In the previous article I outlined the recent events which led to the introduction of Bill 30 in the Legislature of Ontario in July of 1984. This Bill proposes to extend funding to grades 11, 12 and 13 of Separate high schools. The Government referred the Bill to the Ontario Supreme Court in order to determine whether this bill violates the Canadian Constitution.

When the proceedings began on September 23, five justices faced a battery of some 50 lawyers. Present were some of the most senior and well-known courtroom lawyers representing the most prestigious law firms in Ontario. The audience was much smaller than anyone anticipated. Court battles are often dull and tedious. This one would be routine if it weren't for the fact that this is the first time that the Government of Ontario is arguing in favour of equality for two systems.

It is the official position of the Ontario Alliance of Christian Schools (OACS) that, for educational and political reasons, the Board of Directors supports Bill 30. We would not deny the Catholics this money, even if we were not to get any ourselves. We feel that the conditions and the spirit of Confederation lead inevitably to equal treatment of minorities — Protestants and Catholics — in all the provinces.

There is, however, a difference between political and legal argumentation. In politics, we take a position and then we go out and fight for it. In the legal world, getting one's position vindicated is not that straightforward. In the courts, we deal with such abstract norms as justice, fairness, reasonableness, social stability, legality, due process, discrimination, and so forth. And, most importantly, one's case is measured against legal precedent and tradition. When you go to court you enter an entirely different world. Often, what seems straightforward turns out to be complicated after all these criteria are considered.

This must be remembered when the reader reviews the various legal arguments which follow. Not only are the arguments designed to persuade the judges, but the wording is often guided by previous court decisions and also by what the opponents are going to be saying.

Consequently, while the OACS supports the extension of funding, we are doing so by opposing Bill 30 in court, even though this is the Bill that would extend funding and so set a good political precedent.

We are concerned because Bill 30 will be setting many important *legal* precedents. We had no choice but to intervene. The court decision could go either way. The Court may invoke the Charter of Rights and extend funding to all religious schools or it may further strengthen the exceptions already available and keep education as a state monopoly for two systems. Either way, it will affect the rights and freedoms of Christian schools.

Thus it is necessary to become somewhat familiar with the legal situation. We are going to be hearing about it for a long time.

Two basic questions

The two basic questions before the courts are these:

First, does the new Charter of Rights apply in this case or is the new Bill 30 entirely justified by the old Section 93 of the British North America Act (1867) which is still in effect under the new Constitution? If Bill 30 does not fall under the Charter, but under Section 93, then there is no ground to complain about discrimination and thus the funding can proceed for *only* the Catholic schools. After all, the government has authority to extend funding if it so wishes. Many people tend to forget that the provincial governments have almost absolute monopoly rights over education.

Second, there is the question of which privileges exist under the old BNA Act. In a previous article, I explained the two interpretations of the Tiny Township decision. The public school supporters certainly seem to be of the opinion that the courts ruled that secondary education was not a right of the separate school board. Others have argued that that is not what Tiny said. They maintain that the court only decided that, no matter what the public and separate school boards do, these actions are subject to provincial government regulation. This is one of the outstanding issues that may finally be decided when the Ontario case gets to the Supreme Court of Canada.

In order to understand how the Charter of Rights is involved, it is important to understand the major sections under dispute in this case. Here are the key sections of the BNA Act, the Charter, and Bill 30, Section 1.

BRITISH NORTH AMERICAN ACT. 1867

Education

93. In and for each Province the Legislature may exclusively make Laws in relation to Education, subject and according to the following Provisions:

(1) Nothing in any such Law shall prejudicially affect any Right or Privilege with respect to Denominational Schools which any Class of Persons have by Law in the Province at the Union:

(2) All the Powers, Privileges, and Duties at the Union by Law conferred and imposed in Upper Canada on the Separate Schools and School Trustees of the Queen's Roman Catholic Subjects shall be and the same are hereby extended to the Dissentient Schools of the Queen's Protestant and Roman Catholic Subjects in Quebec:

(3) Where in any Province a System of Separate or Dissentient Schools exist by Law at the Union or is thereafter established by the Legislature of the Province, an Appeal shall lie to the Governor General in Council from any Act or Decision of any Provincial Authority affecting any Right or Privilege of the Protestant or Roman Catholic Minority of the Queen's Subjects in relation to Education:

(4) In case any such Provincial Law as from Time to Time seems to the Governor General in Council requisite for the due Execution of the Provisions of this Section is not made, or in case any Decision of the Governor General in Council on any Appeal under this Section is not duly executed by the proper Provincial Authority in that Behalf, then and in every such Case, and as far only as the Circumstances of each Case require, the Parliament of Canada may make remedial Laws for the due Execution of the Provisions of this Section and of any Decision of the Governor General in Council under this Section. (43)

CONSTITUTION ACT, 1982

PART I
CANADIAN CHARTER OF RIGHTS AND FREEDOMS

Whereas Canada is founded upon principles that recognize the supremacy and the rule of law:

Guarantee of Rights and Freedoms

1. The *Canadian Charter of Rights and Freedoms* guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

Fundamental Freedoms

2. Everyone has the following fundamental freedoms:

(a) freedom of conscience and religion;

(b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;

(c) freedom of peaceful assembly; and

(d) freedom of association.

Equality Rights

15. (1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

General

27. This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

29. Nothing in this Charter abrogates or derogates from any rights or privileges guaranteed by or under the Constitution of Canada in respect of denominational, separate or dissentient schools.

BILL 30, 1985

AN ACT TO AMEND THE EDUCATION ACT

Whereas section 93 of the *Constitution Act, 1867* embodies one of the essential conditions which facilitated the creation of a united Canada in 1867 by guaranteeing to Roman Catholics in Ontario certain rights and privileges with respect to denominational schools; and whereas the Roman Catholic separate schools have become a significant part of the school system in Ontario; and whereas it has been public policy in Ontario since 1899 to provide for public funds to support education in the Roman Catholic separate schools to the end of Grade 10; and whereas it is recognized that today a basic education requires a secondary as well as an elementary education; and whereas it is just and proper and in accordance with the spirit of the guarantees given in 1867 to bring the provisions of the law respecting Roman Catholic separate schools into harmony with the provisions of the law respecting public elementary and secondary schools, by providing legislative recognition of and funding for secondary education by Roman Catholic separate schools; and whereas the foregoing facts were affirmed by the Premier of Ontario in his statement to the Legislative Assembly on the 12th day of June, 1984;

Therefore, Her Majesty, by and with the advice and consent

Continued on page 13...

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Missions

A journey of light and healing:

CRC missionaries trek into Africa's

Louis M. Tamminga

There are still plenty of communities in Africa where the Gospel has not penetrated with much consistency, even in Nigeria where the work of Christian Reformed missionaries has resulted in the establishment of strong Christian churches.

Therefore, Christian Reformed missionaries and Nigerian pastors and evangelists regularly journey into outlying areas and bring the Gospel to isolated villages. Recently missionaries Case Van Wyk, Henk Visser and Mike Vander Dyk made such a trek.

Case, born in The Netherlands, is a veteran missionary who started out in Nigeria as the mission's airplane mechanic but gradually became completely involved in evangelistic work. His wife Gremar (nee De Koter) is from London, Ontario, and came initially to Nigeria as a missionary nurse. Mike Vander Dyk is now the airplane mechanic, but, he too, has become very active in evangelism. Henk Visser is a medical doctor from Charlottetown, Prince Edward Island. His wife Catherine (nee Eisser) grew up in Jarvis, Ontario. Dr. Visser went along to emphasize the wholeness of the missionary enterprise.

Presenting a Christian alternative

The missionaries are concerned that the Gospel of salvation address the people's daily well-being, including their health. They wanted to demonstrate that there is a Christian alternative to the pagan rites (aimed at driving out diseases) which are widely practised in those parts of Nigeria.

Mike Vander Dyk went on this trip since he is now taking over from Van Wyk who is in the U.S. for a home service period. Henk Visser's role was to provide much-needed medical care for the villagers, most of whom are virtually cut off from medical services.

The three missionaries started out from Baissa, a centre of the Christian Reformed Church of Nigeria (CRCN), and headed for Fali, a nine hour, 23-mile trek through a wooded area along a narrow trail. They stopped for a rest at a small compound of about 100 people. Word soon got around that three white men had arrived. They talked with the villagers and Dr. Visser treated a few sick folk. Here they also stocked up on peanuts and oranges, the staples for their journey.

Arrival in Fali

Fali has a small Christian congregation pastored by Evangelist Solomon Ali who has been placed there by the Evangelism Board of the CRCN. In 1980 the board had sent out evangelism teams to that part of the land. Their ministry had resulted in the conversion of 20 people. Fali has a population of about 200.

The first person the missionaries visited was Ali. He had been informed about their visit and had made many arrangements to make the most of their time. They first went to the house of the village chief. A visit there is a sign of respect. Many villagers looked on as the chief welcomed the visitors and offered them refreshments.

Solomon Ali informed his guests that their days in Fali would begin with a worship service well before six in the morning. Case Van Wyk preaches at such services in Hausa, the trade language understood by many tribes over a wide area. Hausa has facilitated the spread of the Gospel immensely.

Soon after the service, the sick presented themselves to Dr. Visser.

On such a day he might see more than 150 patients. Prominent illnesses are: maleria, worms and parasites, skin infections, ulcers and eye problems of all sorts. Van Wyk and Vander Dyk assisted in dispensing medicine, and spoke with the people about the great Physician. They could only spend two days in Fali before heading to Sunkuru.

It was already getting dark when they arrived in Sunkuru, a five-hour walk from Fali. This village has the services of a Nigerian evangelist whose name is Stephen Kobo. It had been a year since Van Wyk had last visited with him. The missionaries encouraged Kobo in the faith and discussed his work. Here, people also came out to see Dr. Visser with the same kinds of illnesses as in Fali.

Dr. Henk Visser tending a little patient at one of the missionaries' stopovers in Nigeria's interior

Resistance to medical doctors

In these rural areas people have to overcome some resistance before they will consult a medical doctor. They have been under an animistic hierarchy for generations. Great pressure is brought to bear on those who have shown interest in the Gospel to return to paganism. The same pressure is used to keep people under the influence of the animistic medicine man who wields great power in the ordinary affairs of the people. Animism sees the spirit world as the cause for all natural events. People live in constant fear of the unknown, of each other, and of their leaders. At the same time it is also true that the people have heard enough about modern medicine to have some trust in it, and, often driven by pain and desperation, will seek western type of medical help.

At Sunkuru a man presented himself to Dr. Visser obviously suffering much pain from a swelling near his eye. A foreign piece of material had come to lodge there (later measured to be 3/8 inch long). "How lóng has it been there?" Dr. Visser asked him. "Two months," he replied. No attempt had been made to remove it. Dr. Visser carefully removed it and relief was instant.

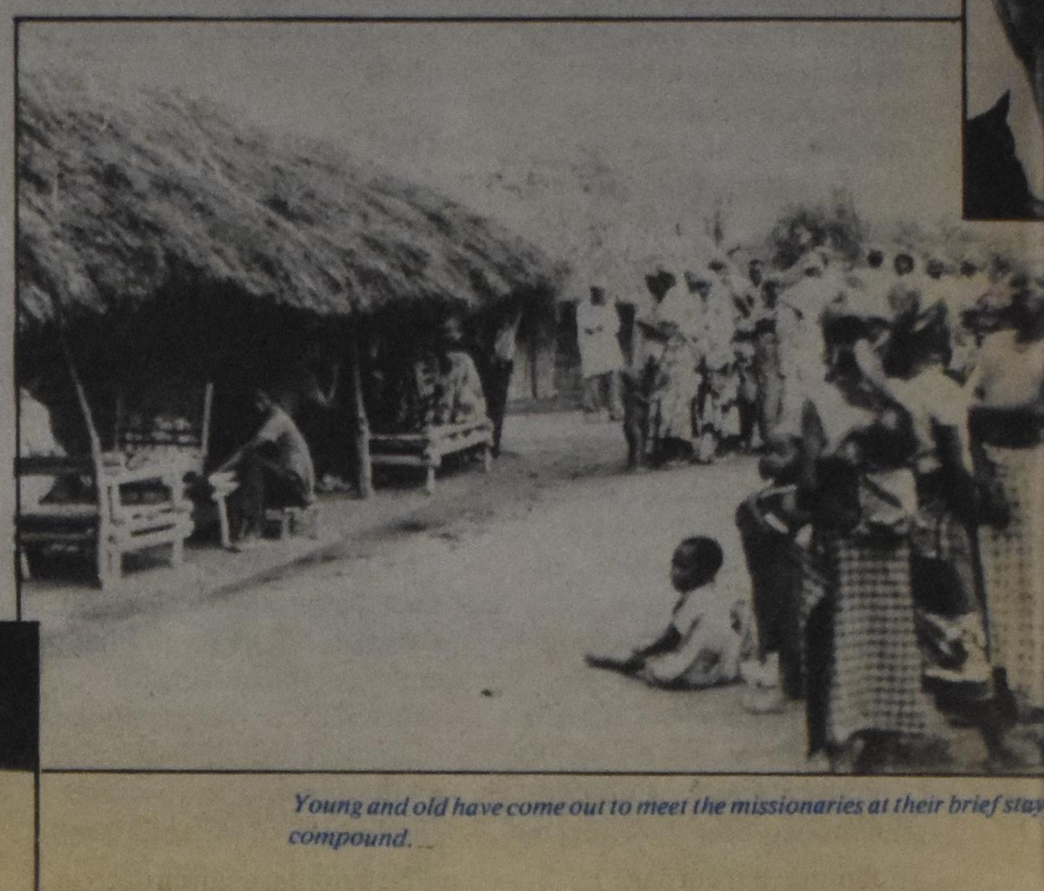
From Sunkuru the men travelled to Kunu where they spent the Sunday. Mike Vander Dyk was the preacher for the morning service. Over 300 people came out to hear his message. Mike, too, uses the Hausa language. Following the service, there were sick to tend and many individual people to talk with. The missionaries were struck by the fact that so many children were malnourished and many had diarrhea. The missionaries explained that the addition of peanuts to an otherwise starchy diet would help.

More villages visited

They travelled on again. Brief stops were made at two small villages, Makeri and Gidau ("house of the blacksmiths"). Very few of the people have any knowledge of the Christian faith. But there too, are sick people seeking healing. The missionaries explained in whose name they had come. The villagers listened. The seed was sown.

They crossed the river Suntai and stopped at two more villages, Gidan Haman and Gidan Garba. The chief of the latter is a strong pagan but he invited the white visitors to his house and they stayed there for the night. All around them were objects and relics of the tribe's animistic religion. They talked with the chief about God and the Saviour. He listened graciously and the missionaries knew that he and his people would discuss the message for a long time to come.

After almost a week, the three men arrived back in Baissa and reported to the elders of the church there. They had walked close to 100 miles. Their feet had touched rocky plateaus and dark trails



Young and old have come out to meet the missionaries at their brief stay compound.

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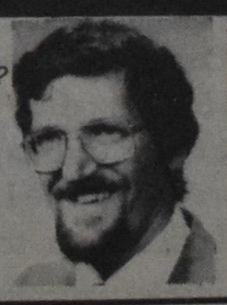

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interior

Missionary Case Van Wyk assists in dispensing medicine while talking with the villagers on their trek through the Nigerian bushland.

winding through the rain forests. They left the light of Christ in many lives. They affirmed young and emerging churches.

At Baissa the three men parted ways — Mike Vander Dyk went back to Lupwe to tend the two airplanes, Case Van Wyk went to Sabun Gida ("new house that used to be full"), and Henk Visser went to the Mkar Hospital.

Louis M. Tamminga is director of the Pastor-Church Relations Services of the Christian Reformed Church.

Missions and Third World influence

Henny Kranendonk

Summer is a time for meeting former friends or acquaintances. In August, I met Diane Termorshuizen from Nigeria.

Diane was visiting her daughter Sharon (a Calvin College student) at the home of Lambert and Grace Hunse in St. Catharines. She and I used to belong to the Christian Reformed Church in Brockville, Ontario. Our paths had not crossed for about 25 years, so seeing her was a pleasant surprise.

Diane described life in Nigeria; she told how a recently converted Christian woman friend from Sri Lanka had become interested in sending her children to a Christian college in North America. Would I mind, Diane asked, getting some information for her Christian friend from Redeemer College (in Hamilton, Ontario)?

Financially, the woman will need help since her husband doesn't care whether their children get an education in the U.S.S.R. or in America, as long as it doesn't cost *him* anything.

The Soviet Union and its satellite countries have been offering free education to African students for many years. Canada and the United States don't have such a record. Here, foreign students are expected to pay triple the fees Canadian students pay. Only wealthy Africans can afford to send their children to study in North America. The poor will never have that opportunity.

About five years ago I visited Nigeria at the invitation of my former neighbours — a couple who are now both practising medical doctors there. While I visited them, they took me to their city's country club where the elite Nigerians congregate daily for shishkabobs, drinks, a swim in the pool, or — on Friday nights — a movie.

Working hours are generally from 7 a.m. to 1 p.m., so there is much free time. Since there is limited entertainment, the city's upper class "hangs out" at the country club. There, I saw (and met) many mixed-race couples: Russian, Polish, East German, Czech, and Hungarian women with Nigerian men. Several of the Nigerian men told me they had met their wives while studying free-of-charge at Soviet, Polish, or other Eastern European universities. A few white couples — business people — were there as well from the East Bloc.

"Country clubs" for the intellectuals

I was in Nigeria for three weeks. During that time I decided to visit the Christian Reformed mission stations in Jos, Mkar, and Boissa. I asked missionaries there if they ever visit the local "country clubs" to meet Nigerian intellectuals. I was told that the church (i.e., Christian Reformed World Missions) forbids such visits for fear of drinking liquor! This nearly blew my mind!

When I visited Jos, I got the impression that a small white CRC ghetto exists there since most missionaries worship in the same church. Among the exceptions is John Boer's family which regularly worships in one of the local churches.

When I visited Boissa, I saw the hard work of Case and Gremor Van Wyk as well as that of Mary Kaldewag. [sp?] (She is Diane Termorshuizen's sister.) At that time, Mary was a midwife. I went along with her to some outlying churches for "clinic day." Nigerian women came to the clinic for pre-natal check-ups, and children were given booster shots. I was impressed by the Christian message a local Nigerian woman gave to that gathering of women and children.

In that jungle area, however, there are still many illiterate people. The CRC missionaries are helping to alleviate that problem. It is hoped they will be able to learn to read the Scriptures. But if some ambitious students continue their education beyond the level of becoming a lay preacher or midwife, they might easily be persuaded to accept the free education offered by the Soviet Union and its Eastern allies.

My eyes were really opened by the impressions gained from visiting my Nigerian friends. The CRC community seems to be missing its greatest opportunity by preventing intelligent, dedicated missionaries from going to the clubs in Nigeria's major cities to discuss life, perspective, and religion with intellectual, communist-educated Africans.

Time to reevaluate focus of mission endeavours

Isn't it time that the Christian Reformed Church reevaluates the focus and objectives of its mission endeavours? What would happen if the CRC — or other churches — offered a free college education to the students who may one day become the future leaders of third world countries?

Henry Kranendonk is a homemaker and operates a bookstore in St. Catharines, Ontario.

Church union of 1925

...continued from page 7.

denominational mergers involve to some extent a lowering of theological barriers. Surprisingly enough, doctrinal matters caused relatively few problems during the discussions regarding union among the three denominations. It was the practical matters, rather than questions of dogma, that proved the most difficult ones.

It has been noted by a United Church historian that the most common accusation seems to be that the new church, formed in 1925, was "creedless" and that Canadians generally expect the United Church to take up a position to the left of centre. The same historian has described the theology that was adopted by the new church as "a moderate Arminianism tinctured with a strong Calvinistic emphasis on the divine sovereignty." In other words, the United Church tried to combine God's electing love and man's ability to respond to God's offer of grace.

One of the unresolved problems of the Union of 1925 has been the refusal of so many Presbyterians to go along with the Union. Both Methodists and Congregationalists voted overwhelmingly in favour of Union, but about one third of the Presbyterians insisted on continuing the Presbyterian Church of Canada. Prior to 1925 the Presbyterian Church in Canada represented about eight percent of the population; as the result of the Union, membership in the Presbyterian Church decreased to about three and one half percent. The United Church, on the other hand, claimed a membership of roughly 20 percent.

The history of the United Church is a fascinating one. Whatever reasons lay behind the Union of 1925, there can be little doubt that many Canadian Christians at the time became less and less interested in the question "What is the church?" Instead, the emphasis shifted to a preoccupation with the role of the church and the question "What is the church for?"

The absorption with the latter question created the climate which gave rise to the birth of the United Church.

Anthony Looy is principal of the Kingston Christian School.

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Family

The family in an individualistic society III

Gordon and Dobson's view of child rearing

Harry Van Belle

Probably no two books on child nurture are more opposed to each other than Thomas Gordon's P.E.T. (Parent Effectiveness Training) and James Dobson's Dare to Discipline. Moreover, both Gordon and Dobson have had, and are having a profound impact on the child nurturing practices of today.

Their influence is also evident in Reformed Christian circles. P.E.T. was much in vogue among us in earlier years. Of late Dobson seems to be more influential. But since these two views are so diametrically opposed, the question rises which of these two experts to believe. The focus of these articles is to try to understand the perspective on childrearing from out of which these two operate, and if possible, to suggest a Reformed Christian alternative to both of them.

In this article I will let these two men speak for themselves. In a later article I will give my response. The reader will understand that I cannot possibly touch upon every aspect of their writings. I will assume that you are at least a bit familiar with their books. Thus, I will restrict myself to their main points, to their basic intent, to what they are "up to" as far as I can see.

P.E.T. (Thomas Gordon)

In his book *P.E.T.* Gordon describes what he calls "*the* tested way to raise responsible children." (That's quite a claim if you ask me. But then, neither Gordon nor Dobson is bashful. Both frequently state in their books that they are "thoroughly convinced" about whatever point they are making). The book purports to describe a "method" in which parents can be "trained" to become more "effective." Thus it has served as the text/manual for all kinds of training workshops designed to make people more "effective" parents.

Central to Gordon's method is the notion of "acceptance." Parents and children are advised to mutually accept each other and also to accept themselves. This acceptance is first of all an attitude but it is more than that. It is also something you *do*. Parents must *show* their acceptance. They must communicate it to their children.

The way they do this is via the "language of acceptance" (chapter 3) and the language of acceptance is "listening." Parents show/communicate acceptance via *passive* listening first of all (by letting the child talk, without coming back with a counter argument). But more importantly they show it by means of *active* listening. You listen actively when you feed back to the child the essence of what he has just said, in question form: ("... So you're telling me that ...?" To which the child can reply, "... That's right," or "no, it's more like ....") Active listening shows the child that you accept his point of view and that you respect it enough to really want to try to understand it.

Active listening makes the child talk. About what? About himself, about his feelings, his concerns, about what he feels he needs. Active listening by parents shows the child that they take him seriously in his feelings and his needs. This has as a direct result that the child learns to accept himself in the needs that he feels. It increases his self-esteem.

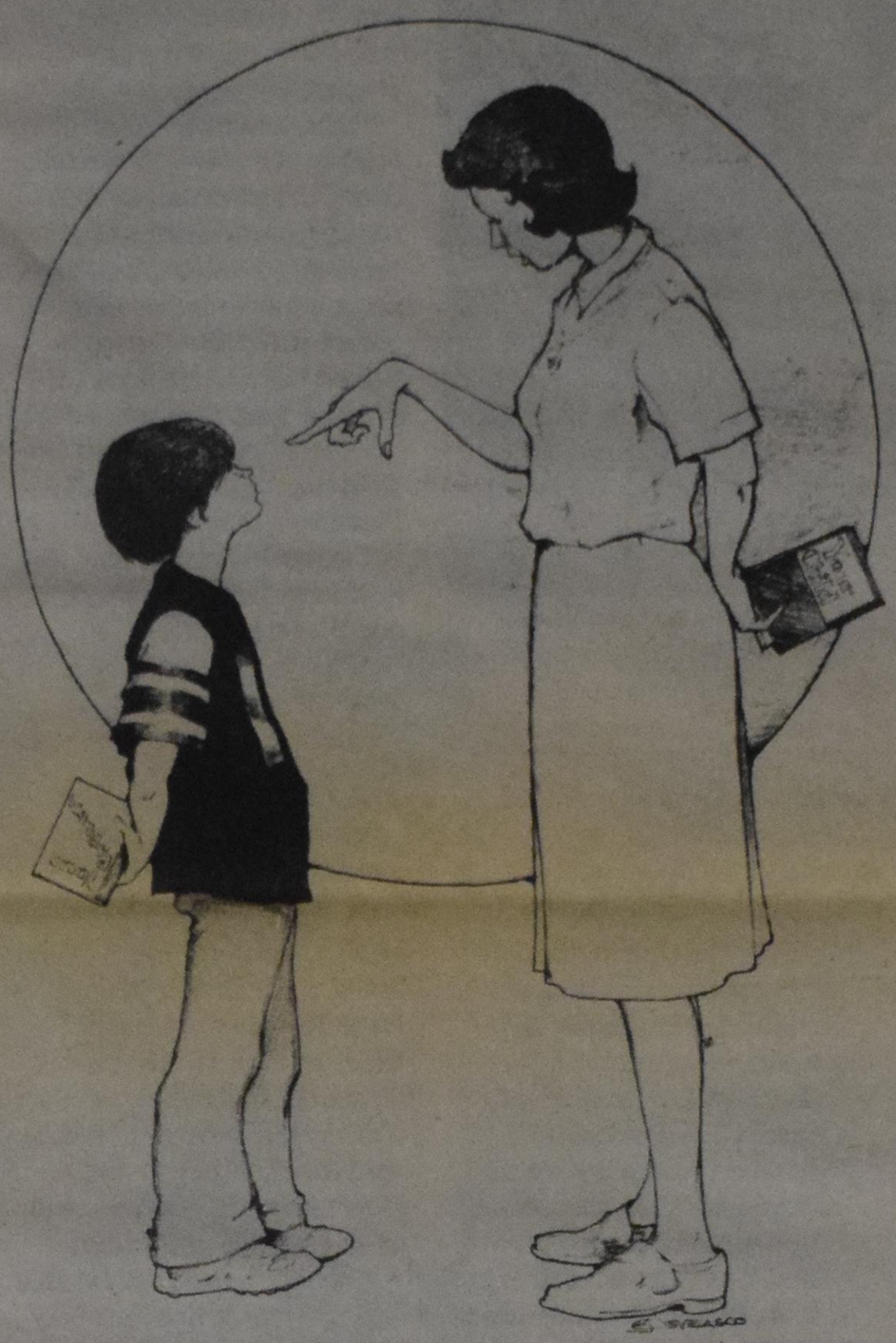
Active listening reveals that the child has a need to be fulfilled and thus that he has a problem that *he* must solve. By offering neither counter argument nor parental solution, the actively listening parent keeps the problem with the child. The child owns the problem and sets out to solve it himself. The parent only helps him by clarifying his problem in his mind via feeding back the feelings he expresses. Thus it makes children more responsible for themselves.

In summary, the results of acceptance communicated via active listening are as follows:
1) It gives parents accurate information about what the child needs and wants.
2) It increases the child's self-esteem.
3) It makes him more responsible for solving his own problems.

Parents have needs

If children have needs and feelings that must be accepted by parents, parents also have needs and feelings that must be accepted by children. Children, often unknowingly, thwart the fulfilment of the needs of parents and hurt their feelings. Thus parents must let their needs and feelings be known to their children. They must inform their children about them and *ask* children for help in fulfilling their parental needs.

Customarily parents don't do that. They don't own up to the fact that they have a problem. They don't take responsibility for their needs nor for fulfilling them. They blame their children for the problem that they have and they command their children to solve it for them. They say "*You* are spilling your juice on the sofa. *You* get off that sofa this minute." They give "you" messages to the child. Instead they should say according to Gordon's method: "I am upset because I don't like it when juice gets spilled on the sofa." Parents should give "I" messages to their children. This helps children to become more acceptant of their parents' feelings and more considerate of their needs.



"... everytime (parents) force a child to do something by using their power and authority, they deny that child the chance to learn self-discipline and self-responsibility." *Gordon*

The first point of the method was on how to listen to children so that they will talk. The second point of the method is on how to talk to children so that they will listen. What Gordon is after is the elimination of parental power in the parent-child relationship. He wants to replace it by mutual expression of feelings and needs and mutual acceptance and respect for each other's feelings and needs.

How to deal with conflict

What now should happen when the needs of the child and the needs of the parents conflict as they inevitably will from time to time in the parent-child relationship, according to Gordon? This is a situation where neither the child nor the parent owns the problem. It is rather the relationship that owns the problem.

Many parents don't see that, says Gordon, and so they end up in a power struggle with their children. They take a win-lose orientation to the problem and employ either of two methods of conflict resolution. In the first method the parent wins by forcing the child. This method is ineffectual because it creates resistance in the child. And because it isn't *his* solution to the problem that he is made to do, it does not teach the child inner controls. Gordon says: "If parents could learn one thing from this book I wish it were this: Each and everytime they force a child to do something by using their power and authority, they deny that child the chance to learn self-discipline and self-responsibility.

Method two is one where the child always wins because the parent always gives in. This method is ineffectual as well because it teaches children that their needs are more important than anyone else's. They become wild, uncontrollable, unmanageable and impulsive. They have trouble in peer relations later in life.

Gordon holds that the exercise of authority and of parental power (he confuses the two) is neither necessary nor justified. For one thing, it requires that parents set up strict conditions for children which they must keep on reinforcing. For another, parents run out of power just at the time when they need it most: during the teenage years. Finally it results in all sorts of "nasties" for the child: rebellion, depression, aggression, lying, blaming others, competitiveness, domineering behaviour, conformity and withdrawal.

Thus Gordon is very definitely against parental authority/power. Rather than these two *win-lose* methods he advocates a *no lose* method. This approach involves children and parents in looking for a joint solution that is acceptable to both. Basically this joint problem-solution process goes on as follows. Together they:
1. identify the conflict.
2. generate possible solutions
3. evaluate and decide which one to use
4. try it and,
5. evaluate how it worked

Underlying all this is Gordon's conviction that children are separate individuals who have the right to live by their own dictates as long as this doesn't interfere with the rights of others. Parents have no right to impose their values on their children. If they want to inculcate certain values they can only do so by modelling them. We don't impose our values on other adults, why should we impose them on children? This is his argument. Treat your children like adults, i.e. like people who have a right to their own feeling and the right to fulfil their needs in their own way.

Dare to Discipline and *Hide or Seek* (James Dobson)

Quite a different view of parenting emerges when we look at Dobson's *Dare to Discipline*. Contrary to Gordon, Dobson very much wants parents to inculcate their values into their children and for him, to neglect to do this is tantamount to abdicating the parental role. This inculcation of values entails, however, that the parents should exercise power and have authority over their children. In fact Dobson bemoans the lack of respect for parental authority in children today and attributes this lack entirely to the kind of nurturing practices Gordon espouses. The primary value that parents should instil in children, according to Dobson, is respect for parental authority, which in his view comes close to being fear of parental power.

The first thing you teach your child is who is in charge in

Continued on page 20...

The Ontario Supreme Court sits

...continued from page 9.
of the Legislative Assembly of the Province of Ontario, enacts Bill 30.

The government case

The Attorney General of Ontario will be arguing this general position: namely, that before Confederation the Separate schools had the same rights as Common schools; that after Confederation these rights were curtailed by regulation but not abolished; that in the middle of the 20th Century some improvement and conditions took place; and that the Legislation called Bill 30 introduced in 1984 merely restores two separate schools to their pre-Confederation position.

The Attorney will also be making a number of legal arguments which are as follows:

First, he is going to oppose the Tiny Township decision. Next he will suggest that the Court declare that the rights of the separate school supporters are protected by Section 93 of the old BNA Act and Section 29 of the Charter, and consequently take priority over other sections of the Charter.

He will also take the position that if the Court decides that the Tiny Township case was right, then it still does not determine which privileges were involved and that in any event the rights which existed cannot be removed and that Bill 30 only affirms existing rights.

However, if the Court should decide that Bill 30 violates the other sections of the Charters, such as, the equality provision (Section 15), then the government is still justified in limiting a general right by virtue of Section 1. The government is not taking any position on Section 2 of the Charter but maintains that Section 93 of the BNA Act is expandable and should be interpreted for modern conditions.

In summary, the government's main argument avoids Sections 14, 2(a) and 27 of the Charter of Rights, by saying that Bill 30 does not affect the rights of existing private school since in fact they do not have any rights set down. The government will also take the position that private schools ought to wait for political process to take its proper course.

Nevertheless, the government is pointing out that extending funding — in other words, making a generous interpretation of the Charter of Rights — would create administrative complexity and financial cost. This would make it prohibitive and excuse the government from complying. It should be noted by Christian school supporters that while the government is making this case against them, the government does not supply a great deal of evidence, either legal or factual, to support this contention. Consequently, it could be that the government is doing this for political reasons and not because it feels that it has a strong case.

The public school establishment case

The views of the various public school boards and teachers federations get a lot of publicity in the press. Every time another school board appears before the Legislative Committee on Social Affairs, the *Globe and Mail* prints another story of doom and gloom for the poor, besieged, public school system. Generally speaking, the public school establishment in Canada does not believe in other school systems.

This opposition has many causes, but its legal dress is as follows. The Metropolitan Public School Board, retaining the eminent Mr. J.W. Robinet, will argue that Bill 30 is unconstitutional. Specifically, four sections of Bill 30 violate Section 15 of the Charter. He will argue that the Charter of Rights be interpreted broadly. He will also argue that the Tiny Township decision is correct and binding on the lower court. And he will maintain that Section 29 is not an expandable right which should be kept to its historic 1867 position. Furthermore, he will point out that the funding of one religion and not others is definitely a discriminatory practice. And since he will also say that religion should not be funded at all, Bill 30 is, therefore, definitely unconstitutional.

This position will be supported by all other public school boards, various teachers federations and civil liberties groups, not to mention the Orange Lodge. The teachers federations will add various complications, such as; sexual discrimination, discrimination against students, discrimination against the teachers' freedom of religion, various labour and financial legalities and technicalities. The teachers federations also have the audacity to take the position that funding violates the rights of parents to freedom of choice.

The Alliance position

The third *small* group of interveners in the case are organizations that oppose the Bill but support funding. This group is made up of organizations such as the Alliance, the Canadian Jewish Congress, the Ontario Association of Alternative and Independent Schools, l'Association Francaise des Conseils Scolaires de l'Ontario and the Seventh Day Adventists.

In general, the Alliance is arguing that the government position on the Tiny Township decision is erroneous and that the Tiny Township decision as made is correct. In other words, Catholics are legally only entitled to elementary school funding. Next, we take a very strong position on the fact that religious commitments of our parents demands a certain type of education. Then we provide evidence to show that both the public school and the separate school educational programs are inconsistent with our basic beliefs. So we draw the conclusion that our supporters are discriminated against in favour of people who believe in the other two systems. Finally, we provide a great deal of evidence to show that the so-called disintegration of the public school system does not occur in places where funding is extended to all religious schools.

Specifically, we argue that the Education Act of Ontario, as it stands, contravenes both Section 2(a) and Section 15 of the Charter. Consequently, we find that Bill 30 discriminates against supporters of non-Catholic religious schools.

First, we take the position that public school funding infringes on the Charter because the government is actually only funding one variety of education, which, unavoidably, involves religious principles and commitments. Next we argue that Bill 30 infringes on the equality provisions of Charter Section 15 and that the only way to make Bill 30 valid is to extend it to all religious schools. Then we argue that equal funding is also very much consistent with Charter Section 27 which supporters multi-culturalism. Hence we argue for a generous interpretation of multi-culturalism. We then proceed to argue that Section 93 of the BNA Act is not relevant and that therefore the public funding of Catholic separate high schools is not justified given the current legal framework *unless* the government is prepared to make other adjustments to its legislation. After 300 pages of evidence we rest our case.

Each of the other groups will give arguments for a slightly different legal position and emphasis. Thus, for example, the OAAIS will stress the Freedom of Conscience clause, Section 2. This can be extended to cover the choice of parents who may have "non-religious" reasons for picking a particular school. The Canadian Jewish Congress will take a more cultural position and will take the arguments that all cultural minorities must be treated equally under the Charter.

It will probably be December before the court releases its opinion. Many of the lawyers are agreed that there is no easy solution. The court will alienate some group no matter what it does. Hence it is our hope that the judges will take the strenuous path of attempting to interpret the matter of justice for the new Ontario under the Charter of Rights and to face the major conflicts of our time squarely.

It is a foregone conclusion that the Supreme Court of Canada will be asked to adjudicate whatever decision comes from the Supreme Court of Ontario. Apart from the usual political reasons for taking it to a higher court, there is also the fact that only the Supreme Court of Canada can reverse the earlier Privy Council decisions. Consequently, it will take another year and considerably more money to settle what will probably be the most important educational decision for Canada in the 20th Century.

Adrian Guldemond is executive director of the Ontario Alliance of Christian Schools (OACS).

Minister issues consumer alert on fitness club contracts

TORONTO, Ont. (MCCR) — Consumers contemplating signing prepaid personal service contracts for "commercial" fitness and health clubs and dance studios should be careful of the type of contract they sign, warns Consumer and Commercial Relations Minister, Monte Kwinter.

In response to a number of failures within the industry and resultant consumer losses, the minister has asked his staff to prepare a proposal for presentation to Cabinet which would amend the Consumer Protection Act to include prepaid personal service contracts for these businesses.

"We have been troubled by the number of failures in the health and fitness industry and the subsequent financial loss to consumers. Our advice for consumers is to avoid signing any prepaid contract for fitness club or dance studio services other than an annual membership fee or the pay-as-you-go approach," Mr. Kwinter said.

The minister's proposal could include provisions to the existing legislation that would:

Limit the length (one-year) and dollar value of contracts signed by consumers for "commercial" prepaid physical fitness/dance studios.

Provide a two-day cooling off period for signed contracts.

Disallow the signing of sequential or concurrent (lifetime) contracts for the same or similar activity.

Forbid the sale of the service to consumers, including the acceptance of money, until the facilities have opened for business.

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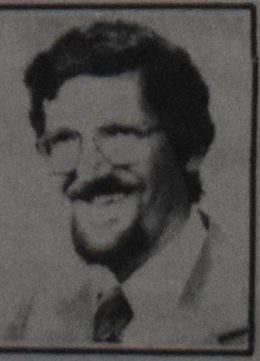

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Pyramids *How were they possible?*

The Egyptians had no pulleys, no cranes and no wheels.

To this day the world is still puzzled. No one knows exactly how the ancient Egyptians built their enormous pyramids. One of these pyramids is so immense that five cathedrals can fit inside it! If you went to Egypt today, you would still see the pyramids standing much as they did more than 4,000 years ago.

A pyramid is a tomb for an Egyptian pharaoh. When the king died, he wanted a magnificent place for his body to stay before it went to the New World. He believed that his soul lived on in his body after he died. The king had all his richest possessions buried with him since he was sure he would need them in the next world. It was no wonder that he wanted a fine place to stay after he died.

This is how archaeologists think the pyramids were built.

1. First, huge blocks of stone were quarried. That means that blocks of stone were cut out of the ground, usually from a cliff. This was hard work, considering the Egyptians' only tools were wooden drills and mallets, simple saws and axes, and picks.

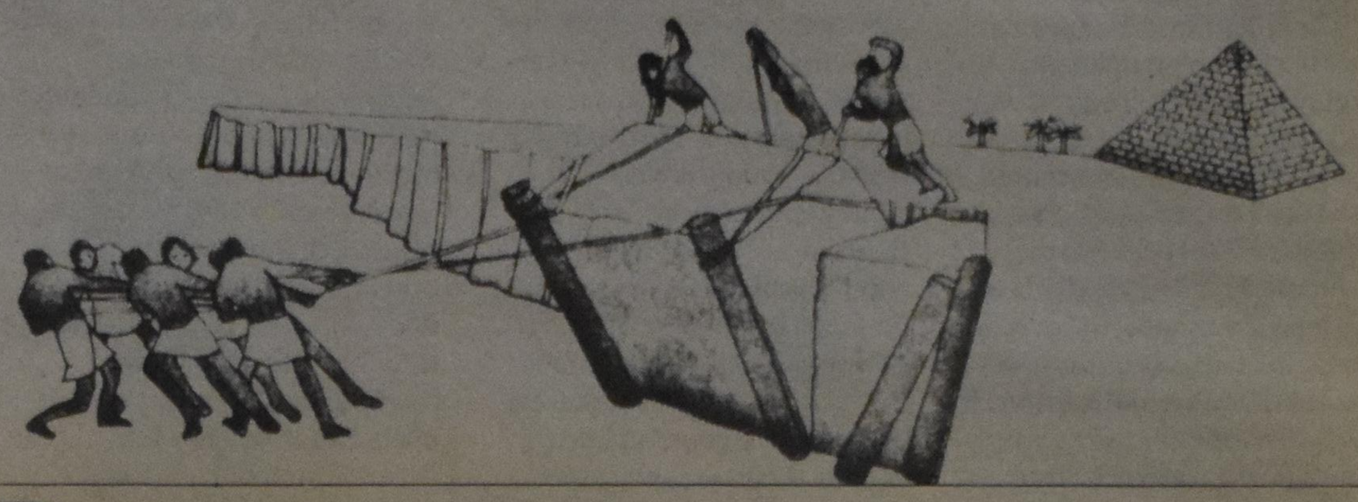
2. Next the stones had to be moved from the quarries to the site of the pyramid. Pulling them long distances over the desert was too difficult, so they were floated down the Nile on barges.

3. From the river, the rock had to be taken to the place where the pyramid was being built. Teams of men dragged the stone across the desert on sledges. These sledges rested on the trunks of huge palm trees which acted as rollers.

4. Now the actual building could begin. The pyramid was built on a base of solid rock. Since the Egyptians had no cranes or pulleys, the massive blocks were dragged up the sides of the pyramid on ramps of brick and earth. They were put in place by wooden levers. The ramps were removed when the pyramid was finished.

5. The pyramid was rock through and through except for a few carefully planned corridors and chambers. The king with all his treasures would be buried in one chamber while the queen was placed in a lower one.

6. The tip of the pyramid was finished off with a capstone, a tiny pyramid made of granite.



The great pyramid

Of all the Egyptian pyramids, one is by far the most famous of all!

It is the Great Pyramid of the Pharaoh Cheops. Tourists come from all over the world to see this gigantic pyramid. And it's no wonder!

- Its base is 230 metres square — that's large enough to fit almost ten football fields.
- Its peak reaches 148 metres — that's as tall as a staircase with 800 stairs.
- It's so spacious that five of the world's cathedrals could fit inside.
- It was made of huge stones — about 2,300,000 of them. That's enough to build a wall right around the city of Toronto! Each stone weighed 2.5 tonnes — that's as heavy as 4 cows!
- It took 100,000 men over 20 years to build this pyramid.

A different kind of school

If you had lived during the time of the Pharaohs in ancient Egypt, the chances are that you would not have attended school. Only the children of the very wealthy could afford an education. Even then, it was only the boys who got a chance at schooling.

A peasant boy was expected to follow in the trade of his father instead of going to school. By the time he was five years old, he was expected to put away his toys and learn to work alongside his father. Since many Egyptians were farmers, most boys learned farming. Others learned the skills needed for carpentry, glassmaking, bird catching, or paper making.

What about the girls? What did they learn? In ancient Egypt it was unheard of for girls of even the wealthiest families to go to school. They stayed home with their mothers to learn how to run a home. A few girls were chosen to train as dancers and musicians for noblemen.

If a boy did go to school, he became a scribe. He learned to read and write. He studied math and history and was taught languages. Scribes could become well-paid government officials. They held enviable positions.

School wasn't like school is today. There were no sports or games. Instead boys spent long hours copying, taking dictation, or chanting texts aloud. Teachers were very strict. An old saying that no schoolboy wanted to test went like this, "Spend no day in idleness or you will be beaten. The ears of a boy are his back. He listens when he is beaten."

Schooling is a lot different now. Everyone is expected to go to school, boys and girls alike. Three thousand years ago only a few children learned to read and write, now all children get the chance. In fact, if you don't learn to read and write, you'll have a difficult time living in the 1980's.

Hey kids,

Where did all the information on the daily lives of the Egyptians come from? We seem to know so much about them. Libraries are full of books telling us about things like how they played, what they ate and what they believed in.

We have learned about their past by studying the remains of things the Egyptians left behind. Archaeologists are the scientists who dig up these things and figure out what they are and how they were used.

Go and see for yourself some of the items that archaeologists have dug up from the Egyptian civilization. Museums in big cities usually have a collection of the them. You might see Egyptian vases and jewelry, their pots and tools, and even some of the toys the children played with.

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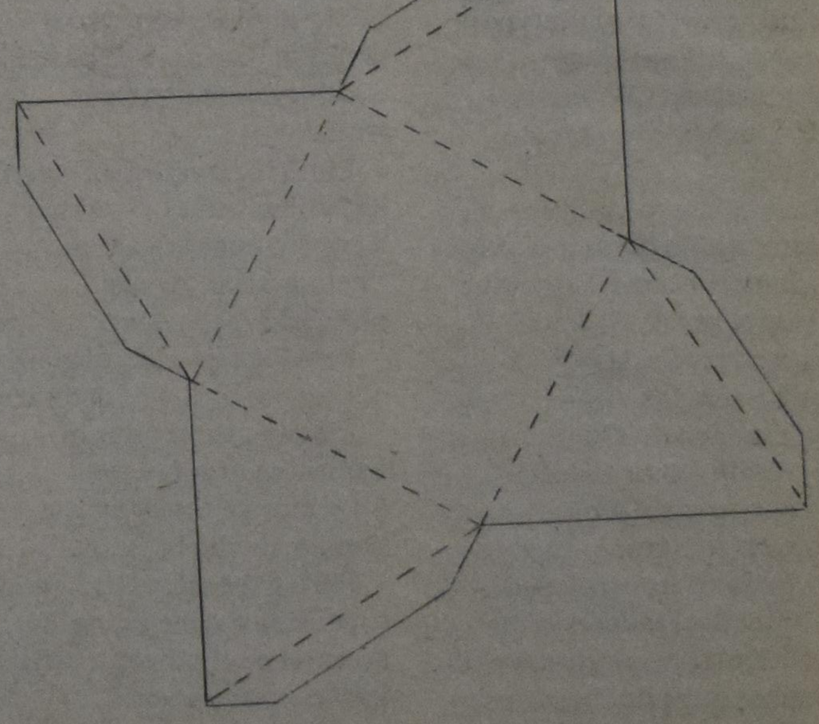
Make your own pyramid

1. Trace the pattern onto a piece of plain paper. If the paper is a bit stiff, the pyramid will be better. If you wish, cut the pattern right out of the page.
2. Score the dotted lines with the back of a table knife to make the folds better.
3. Fold the triangles up at the dotted lines. Fold the tabs in and tape or glue them to the triangles beside them to finish the pyramid.
4. This pattern can easily be made larger. The square can be drawn to any size. The triangles can also be any height as long as the sides making up the peak are exactly the same length. Accuracy is important in making a perfect pyramid.
5. Try making a giant model pyramid out of cardboard for extra fun?



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Thanks

LANGENDOEN: We wish to thank our relatives and friends for the concern you have shown, the many prayers, visits, sympathy cards we received, with the recent loss of our husband, father and opa.
Lena Langendoen and family, 2 White St., Apt. #212, St. Catharines, ON L2N 1Z2

Births

GRIFFIOEN: "Jesus said, 'Let the little children come to me.' " (Matt. 19:14)
With thanks to the Lord, we joyfully announce the birth of our first child, MARCIA HENRIETTE, born September 23, 1985. She is the fifth grandchild for both Mr. and Mrs. Klaas D. Holman, Melbourne, Ont., and Mr. and Mrs. Wm. Griffioen, Sunderland, Ont.
Henry & Lois Griffioen, R.R.#2, Sunderland, ON L0C 1H0

THOMPSON (nee Van Rooyen): We, Bob and Marlene, give thanks to the Lord for entrusting for our care a healthy daughter, ASHLEY MARGARET, born September 19, 1985, weighing 9 lbs. 3 oz. First grandchild for John and Ena Van Rooyen and John and Margaret Thompson.
Home address: P.O. Box 250, Blenheim, ON N0P 1A0

HAVERKAMP: With thankfulness to the Lord, we, Eric and Adele, are happy to announce the birth of our daughter, BROOKE TERESE, on Tuesday, September 17, 1985, weighing 8 lbs. 13 oz.; a little sister for Jerilee. Brooke is the fifth grandchild for both Mr. and Mrs. Edward N. Zwart of Grimsby, and Mr. and Mrs. Peter Haverkamp of Jarvis.
Home address: P.O. Box 302, 136 Main St., Courtright, ON N0N 1H0

HOGEVEEN-NUTMA: With thankfulness to the Lord, the Giver of Life, we, Jeff and Faith delightfully announce the birth of our daughter KRISTEN ALYCE, who was born on September 10, 1985, weighing 5 lbs. 9 oz. Grateful grandparents are Mrs. A. Hogeveen and Rev. and Mrs. J. Nutma, grateful great-grandparents are Mr. and Mrs. J. Hogeveen of Jarvis, Ontario, and Mrs. H. Hutma, The Netherlands.
Home address: R.R.#1, Caistor Centre, ON L0R 2A0

RENKEMA: With joy, we, Albert and Christine, thank the Lord for the gift of a son, NATHAN JAMES, born July 31, 1985. He is a little brother for Karen and Angela. Another grandchild for Mr. and Mrs. John Donker and Mr. and Mrs. E.W. Renkema; all of Woodstock, Ont.
R.R.#2, Embro, ON N0J 1J0

Calvinist Contact brings the Christian community together.

Births

VANDERVLIET: "See what love the Father has bestowed on us." (1 John 3:1).
Ron and Cathy thank God for the blessing of their first child, MEGANN MARIE. She was born on August 27, 1985, and is the first grandchild for Mrs. P. VanderVliet, Mississauga, Ontario, and also Mr. and Mrs. J. Kempenaar, Demorestville, Ontario.
Address: 1044 Runnymead Cresc., Oakville, ON L6M 1C4

Marriages

DE KLEER-ADEMA: CAROLYN De Kleer and ROBERT Adema, together with their parents, Mr. and Mrs. B. De Kleer and Mr. and Mrs. S. Adema, are pleased to announce their forthcoming marriage. The ceremony will take place, the Lord willing, in the Georgetown Chr. Ref. Church on Friday, October 18, 1985, at 7:00 p.m. Rev. B. Slofstra officiating.
Home address: R.R.#1, Georgetown, ON L7G 4S4

BORG-LEFERINK: "Give thanks to the Lord, for He is good; His love endures forever." (Ps. 118:1)
SITA Borg and ALBERT Leferink are pleased to announce their forthcoming marriage on Friday, October 25, 1985, D.V., at 7 p.m., at Georgetown Chr. Ref. Church, Rev. J. De Jong and Rev. B. Slofstra officiating.
Their children congratulate them and wish them God's richest blessing in their marriage.
Address: R.R.1, Georgetown, ON L7G 4S4

Anniversaries

Shackleton, Sask. — Lacombe, Alta.
1935 November 6 1985
With joy and thankfulness to God we hope, the Lord willing, to celebrate the 50th anniversary of our parents and grandparents,

ALBERT and MARGARET KAMPS
(nee Salomons)

It is our prayer that the Lord will continue to bless and keep you in His loving care in the days that lie ahead as He has done in the past.
With love and congratulations from your children and grandchildren:
Dave & Mae Abma; Tony & Rebekah — Surrey, BC, Sandra, Valerie — Lacombe
Hank & Aleida Kamps; Terry, Sheldon, Krista — Lacombe
Bill & Lorie Kamps; Albert, Grant, Karen, Steven — Lacombe
John & Grace Westra; Doug, Sheri, Julie — Edmonton
Ed & Margaret Kamps; Melanie, Sheena, Braden — Lacombe
Don & Pauline Kamps; Joal — Calgary
Home address: Box 353, Lacombe, AB T0C 1S0

Edmonton — Calgary
1960 October 21 1985
With thanks to God for His many blessings, we are happy to announce the 25th wedding anniversary of our parents,

PETER and ALICE MOL
(nee VandeBeek)

We wish them many more wonderful years together in good health and happiness.
With much love their children:
Joyce
Wally
Jeff
Open house on October 21, 1985, from 2:00 p.m. on at home address: 5216 Vallance Cresc., N.W., Calgary, AB T3A 0T6. You are cordially invited to attend.

Anniversaries

With joy and thanksgiving to the Lord, on October 19, 1985, we hope to celebrate with our parents,

OWEN and JOHANNA DE VRIES

their 25th wedding anniversary.
Congratulations from their children:
Dave, Ron and Shirley
Open house will be held on Saturday, October 19, from 8 - 10 p.m. at Sidney Township Hall, corner of Walkbridge and 4th, Sidney.

1945 October 18 1985
With thankfulness to God, we hope to celebrate on October 18, 1985, the 40th wedding anniversary of our parents and grandparents,

HENDRICA and MARTEN MYWAART
(nee Van Dommelen)

That the Lord will continue to bless them in years to come is the hope of their children and grandchildren:
Coby & Jim Osinga; Kimberly, Michelle — Caledonia, Ont.
Catharina & Stuart Fraser; Mary Jo, Rachel — Edmonton, Alta.
John & Anna-Marie Mywaart; Justin — Fort McMurray, Alta.
Martin & Linda Mywaart; Beth — Fort McMurray, Alta.
Home address: R.R.#5, Belleville, ON K8N 4Z5

1945 November 2 1985
"He keeps His eye upon you as you come and go, and always guards you." (Psalm 121:8)
With joy and thanks, we announce the 40th wedding anniversary of our parents and grandparents,

GEERT and HENNY VAN BEEK
(nee Been)

May the Lord who has richly blessed them in the past continue to bless them in the years to come.
With much love from:
Marg & Theodore Kloostra; Cathy, Denise, Kevin, Jason
Claudia & Dick Kooger; Jeff, Brad
Anna Van Beek
Albert & Janice van Beek; Pamela, Jerod, Corrine, Ian
Teeny & Bert Matter; Janine, Gary
Best wishes only may be given at an open house on Saturday, November 2, 1985, from 2:00 to 5:00 p.m. at their home.
R.R.#3, Fergus, ON N1M 2W4

Leeuwarden — Vernon, BC
1930 October 25 1985

SIETSE and JACOBJE SWART
(nee Vandenberg)

With joy and thankfulness to our God for His many blessings, their children share in the joy of celebrating their 55th anniversary.
With love and best wishes:
Jan'ke & John S. — Vernon
Thea & Harry — Edmonton
Bob & Joan — Rocky Mtn. House
Anne & Cor — Edmonton
Tina & Dan — Vernon
Joan & Gus — Vernon
Ken & Rita — Rocky Mtn. House
Judy & Joe — Vernon
Mary & Ken — Rocky Mtn. House
and 32 grandchildren; 15 great-grandchildren.

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established 1967.

Anniversaries

Middelstum — Stony Plain
1930 November 4 1985
"Wentel uw weg op den Here en vertrouw op hem, en hij zal het wel maken." (Ps. 37:5)
With joy and thanksgiving to the Lord, we as children, grandchildren and great-grandchildren hope to celebrate the 55th wedding anniversary of,

ENGEL and BINY ZOMERMAN
(nee Vander Hoek)

May God continue to bless them and keep them in His care.
Best wishes and love from:
Rienko & Truus Haan;
Cathy & Arie Jol
Annette, Frederick,
Elmer & Laura Haan
Jerry & Margaret Zomerman; John, Andrew, Angeline, James
Stanley & Tina Bootsma
Edward & Bernice Bootsma
Richard, Howard, Leonard Bootsma
Rika, Hannah, Nico Jol
Christine & Joel Bootsma

Obituaries

The "Bible Study Club" announces with sadness, that on Sunday, September 29, 1985, God took to His heavenly home, one of our dearly beloved members,

Mr. A. BERENDS

at the age of 83 years.
May the bereaved family find comfort in the words of Romans 5:1: "So now, since we have been made right in God's sight by faith in His promises, we can have real peace with Him because of what Jesus Christ our Lord has done for us."
Duncan, Mr. Co Timmer (Pres.)
Mr. B. Renema (Sec.)

The Lord called home, on Sunday, August 25, 1985, our beloved husband, father and grandfather,

KOERT (Jim) SIEDERS

at the age of 68 years.
Psalm 23.
Beloved husband of: Roelie Sieders (nee Broekema) — Burlington, Ont.
His children:
Johanna & Stewart English — Saulte St. Marie, Ont.
Henry & Grace Sieders
Jake & Rita Sieders
Kurt & Darlene Sieders
Lynda & Dave Hartman — all of Burlington, Ont.
20 grandchildren
3260 New St., #217 Maranatha Home, Burlington, ON L7N 3L4

John 14: 1-3.
At Shalom Manor, Grimsby, Ont., on September 23, 1985, the Lord took home to Himself, our beloved father, grandfather, and great-grandfather,

OTTO WYNIA

at the age of 85 years.
Predeceased by his wife Anne (March, 1983).
Father of:
Klaas & Ann Wynia — Hamilton, Ont.
Ann & John Lodewyks — Ancaster, Ont.
Theo & Trudy Wynia — Hamilton, Ont.
12 grandchildren and six great-grandchildren.
Also predeceased by a granddaughter.
Funeral service was held at the First Chr. Ref. Church, Hamilton, Ont., on September 26, 1985, at 2:00 p.m. with Rev. J. Postman officiating.

More classifieds on next page ...

Accommodation

Housemate wanted to share 3-bedroom house, St. Catharines, Ont. Close to downtown, schools, churches. Reasonable rent. Write to Marian Van Til, c/o Calvinist Contact or call (416) 682-8311.

For Rent

Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1½ hours from Disney World. Available on weekly basis, US $300 per week May-Nov. Call Toronto 226-1137.

A large, one-bedroom apartment in the north end of St. Catharines, with private entrance; fridge and stove included. Available October 1, 1985. A Christian young couple or single person preferred. Please phone (416) 937-6046 evenings.

For Sale

FOR SALE: In Florida, a mobile home 14' x 72', furnished; well maintained; near Orlando; spacious kitchen, dining and living room, two bedrooms, one bathroom, large screened in porch. In a country setting near Reformed and Chr. Ref. church. Several Dutch families in the park. Phone 1-416-383-3986 or 705-689-8163.

Miscellaneous

Who can help?
Mentally handicapped boy is saving stamps (world-wide). If you have any, please make Ralph happy. Send all stamps to:
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Surrey, B.C.
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William and Gerti Kaptein
Trailer sites year round.
Washrooms, showers, dump available. Sites with water and electricity.
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Send in your ad typed, to ensure that it will be placed with no errors.

Classifieds

Help Wanted

Young man wanted to train as apprentice **carpenter** in Hamilton area. Call Harry at (416) 648-1388.

Musician wanted
Looking for a Christian musician for music group in Whitby, Ont. Variety of music, mainly rock, contemporary. Phone: (416) 668-8545.

Help Wanted

Auto body paint and refinishers. Five years or more experience required. Permanent position. Will provide room and board if necessary until other arrangements can be made.

Fred's Auto Body
163 Baseline Rd.
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(416) 623-6353 (work)
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Required immediately:

Foremen Carpenters and Building Construction Superintendents

for project in Southern Ontario.

Submit resume to:

John Haanstra,
Construction Manager,
Maple Engineering &
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Brampton, ON L6V 2L1
Tel. No. (416) 457-6444

Help Wanted

Redeemer College

requires a self-motivated, self-starting individual who is committed to Reformed Christian education at all levels to fill the newly created position of

Assistant Business Director

The position reports directly to the Business Director and is primarily responsible for the Capital Fund accounting and financial controls, but secondarily will also be involved with all the accounting and budgeting functions of the college. The successful candidate will have a CMA, CGA or equivalent designation with at least five years experience.

For further information, please phone or write before October 25, 1985, to:

Dr. Dick L. Kranendonk, Business Director
Redeemer College
467 Beach Boulevard, Hamilton, ON L8H 6W8
(416) 549-8024

Help Wanted

In need of in south-western Ontario:

Manager for large progressive farrow to finish swine operation.

Applicant must be able to work with and supervise co-workers. Responsibilities include: monitoring performance of herd with use of computer plus electronic feeding system, ingredient quality control, purchasing of supplies and general duties usually performed by herdperson.

This is an excellent opportunity for the successful candidate to further their career and take a look at future trends in swine production.

To obtain more information on this position please apply in writing only, stating experience and salary range expected to:

Calvinist Contact, 99 Niagara Street
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Part-time Sales Representative required

The successful applicant will be mature, personable, conscientious and able to speak Dutch fluently.

Set your own hours, send your resume to:

MASSON TRAVEL SERVICE

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WANTED: Experienced **grower for tropical plants.** Full time steady employment. Ask for Keith. Ben Veldhuis Ltd., 154 King St., E., Dundas, ON L9H 1C5; telephone: 628-6307.

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Business Opportunity
In medium-sized town, South Eastern Ontario for **bookkeeper/ accountant** of positive Christian character to join existing firm. Excellent opportunity to build and extend own practice and take over from owner reaching retirement age. Favourable terms. Please send letters to Box #2403, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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Complete operations with cows, quota, machinery and feed. Orangeville 158 acre; Peterborough 100 acre; and 180 acre with P.B. Holsteins, BCA 160; 705 Ltr. Pool I; **95000** Ltr. MSQ. Good financing available.
We have a good selection across Ontario.

Woudstra, R.E. 416-983-5915
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Just north of London, Ontario

New Listing, with 175 acres of quality land (170 workable), 90 head of purebred Guernseys, free stall enclosed set up, excellent buildings, all equipment, quota, beautiful 2-storey solid brick home in a gorgeous setting. Vendor will take back financing. Excellent opportunity.

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Vandergoot Realty Inc.

Cage layers, sows and milking goats: This fine 200 acre farm features 4,825 cage layers, 100 sows plus herd of milking goats. Eight yr. old bungalow. All buildings in No. 1 condition. 160 acres of early land, river and some bush.

Dairy farm: 51 ties, stable cleaner, pipeline milker and cooler, two sealed silos. 16 calf nursery. Large shed with heated workshop. Second barn for growing calves. Four bedroom, fully modernized home. Some terms.

200 acre highway farm: large dairy barn, 52 stalls, stable cleaner. Silo. Two implement sheds. Two-storey brick home. 162 acres cropable balance woods. Some terms.

300 acres, beef and cash crop: Some hardwood and softwood bush. 250 acres cropable. Bank barn. Modernized home. Some possible gravel deposits. Must sell to settle estate.

Several 50 acre parcels with good building opportunities.

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A Christian Liberal Arts College

1986-87 Faculty Vacancies

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Dr. S. Keith Ward, Academic Dean
The King's College
10766 - 97 Street
Edmonton, Alberta, Canada T5H 2M1
Phone: (403) 428-0727

The King's College is an equal opportunity employer, but in accordance with the Canadian Employment and Immigration regulations, this avertisement is directed to Canadian citizens and permanent residents.

Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to your regularly, as well as saving us time and postage expenses!

We appreciate your cooperation. Please use the coupon below when sending us your renewal fee.

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Please renew my C.C. subscription for the period indicated:

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Send to: **99 Niagara St., St. Catharines, ON L2R 4L3**

Calvinist Contact keeps you in touch with the community.

Teachers

AYLMER: Immanuel Christian School will have a teaching position open at the **grade 3 and 4** level beginning in January, 1986. For this full-time position the ability to teach Senior French would be an asset. Please forward complete resume to: Andy VanderPloeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6.

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I want to feel God's hand on my work. Please send job information.

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I saw this ad in (Publication) _____

Beacon Christian High School in St. Catharines, Ontario

invites applications for the position of

PRINCIPAL

Duties to begin August, 1986.

We are looking for someone with administrative experience, leadership qualities and Christian maturity.

Please send application with resume before November 15 to:

Edward Kok, Chairman of the Board
59 Beech St., St. Catharines, ON L2R 2B8
Telephone: (416) 682-2157

Events

CALENDAR of events

Oct. 17-19 Open house at Rainbow Studios showing coloured viscosity etchings, watercolours, oil paintings and drawings. Wine & cheese will be served on October 17 and 18 from 1 p.m. - 10 p.m. and Oct. 19 from 10 a.m. - 11 p.m. at George Langbroek, 5 Philpark Rd., **St. Catharines,** Ont.

Oct. 19 Visit The Netherlands Bazaar from 10:00 a.m. - 10:00 p.m. in the Thornhill Community Centre, 7755 Bayview Ave., **Thornhill,** Ont. If you have any donations or if you would like further information, please see the ad in this issue for contact people and numbers.

Oct. 19 Organ recital by talented organist John VanderTuin, at Mountainview CRC, **Grimsby,** Ont. at 8 p.m.

Oct. 19 Fellowship Day for Singles, Widows, Widowers, and Single Parents at Willowdale Chr. School, Hilda Ave., **Willowdale,** Ont. Register before Oct. 5. Cost $30.00. Write: Singles Fellowship, 6 Camelot Crt., Don Mills, ON M3B 2N5.

Oct. 25 Public meeting of interest to everyone. Topic: "How Do We Read our Bible?" Speaker: Rev. Nick Cornelisse. At 8 p.m. in the East CRC, **Strathroy,** Ont. Sponsored by: Board of Concerned Members in Classis Chatham.

Oct. 26 Organist John W. Vandertuin in recital at St. James United Church, **Simcoe,** Ont., at 8 p.m.

Oct. 26 Anniversary celebration of the **Lacombe,** Alta. Christian School (40th) in conjunction with the anniversary of First CRC of Lacombe (50th). For info. contact Betty Weenink at 403-885-4396.

Oct. 26 Bazaar at Trinity Chr. School, 650 Walker's Line, **Burlington.** Opens at 11 a.m. with a fashion show and finishes with an auction in the evening.

Oct. 25-27 50th anniversary of First CRC, **Lacombe,** Alta. Banquet and social on Oct. 25, 5:30 p.m. and special service on Sunday, October 27, at 10:30 a.m. in the Canadian Union College auditorium. For info. contact Eb Ten Hove at 403-885-4070.

Oct. 27 Piano and organ recital by Janet Vanderspek (piano) and Adriaan Bakker (organ) at Trinity United Church, **Ingersoll,** Ont., starts at 8 p.m. Tickets: $4.00. Proceeds: John Knox Christian School Music Dept.

Oct. 31 Redeemer College Third Annual Senior Citizens' Day; starts at 10 a.m. All seniors are invited. Lunch at $5.00 per person. Phone (416) 549-8024 if you plan to attend.

Nov. 1 The King's College Annual Membership Meeting, starts at 8 p.m., in the gym. Speaker: Rev. Louis Tamminga on: "Reformation in Education: The Celebration of Truth."

Nov. 2 Back to God Hour Rally in St. George's Cathedral, King & Church, **Guelph,** Ont., at 8 p.m. Speaker: Dr. Juan Boonstra. Special music: Choirs and Brass directed by Leendert Kooij,

Nov. 2 Sarnia Christian School Annual Bazaar. Major auction of brand new merchandise. At the school, 1273 Exmouth St., **Sarnia,** Ont.

Nov. 5-16 CSS's Harry Houtman in Edmonton, northern B.C.

Nov. 8-10 Discovery Conference on "Discerning the Spirits." Keynote speakers: Richard Middleton and Brian Walsh. A conference for students who want to integrate their faith and learning. For info. write or phone ICS, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331.

Nov. 9 Combined choral evening with Adoramus Choir of Hamilton, Maranatha Choir of York and Praise the Lord Choir of Brantford, at 8 p.m. in the Bethel Ref. Church, 506 West St., **Brantford,** Ont.

Nov. 9 Annual Bazaar of John Knox Christian School, 1884 Lakeshore Rd., W., **Clarkson,** Ont., 10 a.m.: Children's Fashion Show, 6 p.m.: Auction. For info. call (416) 822-8131.

Nov. 10 Dutch-Canadian Remembrance Service to commemorate the liberation and the end of W.W. II. Time: 11 a.m. at St. Giles' United Church, Main St., E., & Holton Ave., **Hamilton,** Ont. Music: "The Ambassadors."

Nov. 16 Van Halsema comes to First CRC, **Sarnia,** Ont. Ages 18 to 90 are welcome. Starts at 8 p.m.

Nov. 16 Organ concert by Andre Knevel at Christ Church Cathedral, James St., **Hamilton,** Ont., at 8:15 p.m.

Nov. 16 Men's Conference at Camp Shalom from 9 a.m. till 3 p.m. Theme: "Building the Body of Christ." Special speakers: Bob Dryburgh and George Magee. For info. write 221 Worthington Ave., London, ON N5Z 4H9 or phone (519) 686-4577.

Nov. 22 & 23 Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.

Nov. 15-17 Camp Shalom Retreat on "Being Led by the Spirit of God." Teacher: Gerrit Verstraete. Music: Grace and Colleen Reinders. For info. call (416) 625-2262.

Oct. 3 - Nov. 21: "Christian Responses to Contemporary Issues," 8-part series sponsored jointly by The King's College and St. Stephen's College in **Edmonton,** Alta. at 7:30 p.m. each evening. Call The King's College for details 428-0727. Oct. 3 "The Lion The Witch and the Worldview;" Oct. 10 "Being a Christian in the Modern World: Does it Make Any Difference"; Oct. 17 "Feminist Theology: Another Faith View"; Oct. 24 "Censorship and Schools"; Oct. 31 "Christian Responses to Personal Tragedy"; Nov. 7 "Environmental Dilemmas"; Nov. 14 "Justice and Peacemaking in a Global Village"; Nov. 21 "Metaphors to Live [and Die] By".

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri.Oct.18	Tues.Oct.15	Thurs.Oct.10-8:30a.m.	Wed.Oct.9-8:30a.m.
Fri.Oct.25	Tues.Oct.22	Thurs.Oct.17-8:30a.m.	Wed.Oct.16-8:30a.m.
Fri.Nov.1	Tues.Oct.29	Thurs.Oct.24-8:30a.m.	Wed.Oct.23-8:30a.m.

Senior Citizens' Day
at Redeemer College
on Thursday, October 31, 1985

Redeemer College will host the 3rd Annual Senior Citizens' Day on Thursday, October 31, 1985, starting at 10 a.m. All seniors are invited.
Join us for a day of worship, fellowship and fun. Lunch will be served at $5.00 a person.

Please contact Redeemer College at (416) 549-8024 if you plan to attend.

John Knox Christian School
Clarkson
(1884 Lakeshore Rd., W.)
Annual Bazaar
Saturday, November 9, 1985

10 a.m. Children's Fashion Show
11 a.m. Bazaar opens
6 p.m. Auction

Lunch Room open all day — boerenkool, croquettes, soups, goulash, pizza, pastries. Arts & Crafts, sewing, knitting, plants and vegetables. Herring Stand, games, movies, clown face painting for children. Babysitting. Special items for Auction as well as time and talent.

Call for more information 822-8131

HELP! us fund the following approved loan applications:

ORANGEVILLE, Ont. CRC	$27[illegible] completed
LANGLEY, BC Chr. School	[illegible]70,000
BARRIE, Ont. CRC	$200,000
CHATHAM, Ont. Chr. Schools	$150,000
BURLINGTON, Ont. CRC	$240,000
DRAYTON, Ont. Chr. School	$150,000
PORT PERRY, Ont. CRC	$85,000

Please deposit your savings (including collapsed RHOSPs) or transfer your RRSP. Still offering 8.75% on savings (30 day return guaranteed) and earning approximately 8.25% on RRSP's for you.

Contact:
O.C.R.C. Extention Fund
45 Harriet St., Toronto, M4L 2G1
(416) 461-1207 evenings

If you would like to join our chess games, write to P. Layer, c/o Calvinist Contact. (See page 2 for address)

Let's Play Chess

P. Layer

BY CORRESPONDENCE
Pawn Structure III

A series of carefully designed exchanges forces Black to lose a Pawn with a weak pawn structure or to have a terrible pawn structure (two double unconnected Pawns). In either case a desperate situation results. Of such material are championship games made.

1985 Series

White: W.L. Boer	Black: K. Amsinga
1. P-QB4,	P-K4;
2. N-QB3,	N-KB3;
3. P-Q3,	N-B3;
4. N-B3,	P-Q4;
5. PxP,	NxP;
6. P-KN3,	B-K3;
7. B-KN2,	B-QN5;
8. B-Q2,	0-0;
9. 0-0,	P-Kr3;
10. NxN,	(White can take advantage of the fact that the Black Knight protects both the Bishop and the King Pawn. If 10..., BxN; 11. BxB and 12. NxP gains a Pawn.) The game continues:
10. ...,	QxN;
11. N-N5,	Q-Q3;
12. NxB,	QxN; (Black could have avoided what follows by 12. ..., PxN; 13. BxN, PxB; (how terrible).
13. BxN,	BxB;
14. BxP (White still gets his Pawn!)	
14. ...,	QR-N1;
15. QxB,	RxB;
16. KR-QB1,	Q-QN3;
17. P-N3,	R-Q1;
18. R-B4,	R-Q5;
19. QR-QB1 (White continued to put pressure on the QB Pawn. Both the Black's Queen Rook Pawn and Bishop Pawn are weak, which enabled White to win a few moves later. (1--0).	

THE CANADIAN JOBS STRATEGY

Canadezen hebben meer banen nodig. Dat is de reden waarom de Canadese regering, in samenwerking met de provincies, territories en de private sector, begonnen is met een nieuwe, uitgebreide "Canadian Jobs Strategy."

De "Jobs Strategy" is een grondige verandering in de manier waarop we onze meest belangrijke hulpbron — de bevolking van Canada — investeren. De stimulans van deze strategie zal werkgevers aanmoedigen nieuwe banen te ontwikkelen en programma's op te zetten die zullen leiden tot vakkundige en langdurige werkgeving.

De "Strategy" komt mensen te hulp die de dupe zijn geworden van technologische veranderingen in de werkplaats, jonge mensen die uitkijken naar hun eerste baan, vrouwen die terug willen komen in de werkverschaffing, en personen die lang werkeloos zijn geweest.

Mensen die een moeilijke tijd gehad hebben om een geschikte baan te vinden zullen in de "Strategy" programma's vinden die hen van dienst kunnen zijn om een vak te leren waardoor ze nu, zowel als in de toekomst, meer werk kunnen vinden.

Employment and Immigration Canada / Emploi et Immigration Canada

CANADIAN JOBS STRATEGY

For further information on these programs, please send in this coupon.
(Please print clearly)

Name: _____

Address: _____

Street: _____ Town: _____

Province: _____ Postal Code: _____

Please mail to: Employment & Immigration Canada
Alta Vista Terminal
P.O. Box 9761
Ottawa, Ontario
K1G 4E6

Dutch

Persoverzicht

Carl D. Tuyl

"Al heeft men haar geteisterd, al wordt zij onderdrukt, door dwalingen verbijsterd, door strijd uiteengerukt," zo zingt men van de kerk, maar het wordt zo langzamerhand ook toepasselijk op onze regering. Onze welbespraakte Minister van Justitie, John Crosbie, versprak zich in Newfoundland toen hij kritiek, uitoefende op Saint Brian 's personeel. Dat zijn lui met nogal lange tenen en een grote stok achter de deur, zo iedereen die het waagt om ook maar de minste en zachtste kritiek uit te oefenen, wordt onmiddelijk op het matje geroepen en even de les gelezen. Crosbie was het laatste slachtoffer van deze anonieme machtshebbers. Het spijt me, want Crosbie is één van de weinige heldere lichten in het kabinet.

De tonijnen lucht is nog steeds niet verwaaid. Tenminste zes of zeven kamerleden moeten van het hele geval geweten hebben. Ze waren door de Star-Kist direktie niet alleen verwittigd van het probleem maar natuurlijk ook lekker van natjes en droogjes voorzien.

Een mijnheer die ooit gelden vergaarde voor Saint Brian heeft nu van de regering een lekker vet kontrakt ontvangen voor het ontwerpen van boortechniek. 't Is niet altijd onvoordelig om vrijwilliger te zijn in de politiek.

Barbara McDougall, onze Minister of State voor Financiën heeft aangekondigd, dat haar departement van plan is om meer dan 800 miljoen dollar uit te betalen aan beleggers in de banken die onlangs op de fles gingen. De oppositie protesteert dat veel van die beleggers geen uitkeringen van de regering nodig hebben. Ik dacht dat het juist zulke beleggers zijn die door de regering nogal eens ondersteund worden. Jan-met-de-pet en Leo met het lunchtrommeltje zijn daarentegen de mensen die zo nodig moeten bezuinigen. Misschien kon de mogelijkheid om te bezuinigen ook eens in Ottawa onderzocht worden. We willen natuurlijk niet op een cent kijken, zo is 't ook weer niet. Maar de voormalige Minister van Defensie presteerde het om in zijn vijf maanden durende ambtsperiode meer dan $70.000,- persoonlijke onkosten te hebben. Daar kan het Bolskruikje wel een paar keer van open gaan eh? En onze charmante Minister Suzanne Blais-Grenier is ook door de oppositie vriendelijk verzocht om eens op de tafel te leggen hoeveel het ons kost als zij op die "dienstreizen" gaat.

En voordat we ons licht eens even op steken buiten de grenzen, steken we toch nog even onze tong uit in de richting van de Winnipeg politie. Die bakken ze helemaal bruin. Als er gestolen goederen in de lommerd (noemden we dat vroeger niet Ome Jan?) ontdekt werden, moesten de eigenaars, gedwongen door de politie, geld betalen om hun bezittingen terug te krijgen.

Aller ogen zijn op de Middellandse Zee gericht waar een gekaapt schip een haven probeert te vinden. Die kaperijen en het bloedvergieten en geweld dat er mee gepaard gaat, zijn natuurlijk niet en nooit goed te praten. Toch zit er, zoals aan alle zaken, toch ook nog een andere kant. Wat de één een terrorist noemt, geldt voor de ander als een vechter voor de vrijheid.

Queen's University hier in Kingston veroorzaakte een soort tweede-rangs diplomatiek schandaal door te weigeren de president van de Amerikaanse Hoge Raad, Warren Burger, een honoraire doktorstitel in de rechten te verlenen. Volgens geruchten hier, weigert de universiteit in de houding te gaan staan voor Ottawa.

In Engeland is de ledigheid wel terdege des duivels oorkussen geworden; werkeloze jeugd veroorzaken grootscheepse rellen. En ook Liechtenstein zorgt voor opzienbarend nieuws, want daar wordt een volksverkiezing gehouden over de vraag of het nieuwe theater voor de kunst met toiletten zal worden voorzien. Een ernstige zaak natuurlijk!

Portugal loopt in de maat naar rechts en de socialisten leden de nederlaag in recente verkiezingen. Er pakken zich dreigende wolken samen aan de horizon van de internationale financiële verhoudingen. Ontwikkelende landen, tot over de oren in de schuld, beginnen eisen te stellen. De bezuinigingsmaatregelen die hen opgelegd worden door het International Monetary Fund vinden weinig bijval.

Ten huize Tuyl wordt hier herdacht hoe we vijf-en-dertig jaar geleden, met de euvele overmoed van de jeugd, met een platte portemonnaie, twee crapaud 's en een driedelige matras in het huwelijk durfden te stappen. We hebben er nog geen spijt van. We zijn nu eenmaal alletwee een beetje abnormaal. Beiden een redelijk gelukkige jeugd gehad, en een tamelijk suksesrijk huwelijk. Daar zit geen brood in voor een psychiater nietwaar? Hoe kunnen, wagen en durven wij het te zeggen dat we geen problemen hebben? Ik denk dat we te nuchter zijn voor deze tijd. Hier is onze gezamelijke wijsheid: "doe maar gewoon, dan doe je al gek genoeg."

Carl & Martha

Oproep

Bestemd voor alle meerderjarige Nederlanders in Ontario, Manitoba en de North-West Territories.

Op 21 mei 1986 kunnen alle meerderjarige Nederlanders die in het buitenland wonen, deelnemen aan de verkiezing van de Tweede Kamer der Staten Generaal. Teneinde iedere kiesgerechtigde Nederlander in mijn ressort een kiesregistratieformulier te kunnen toesturen, verzoek ik U voor 15 november a.s. schriftelijk Uw volledige naam en adres door te geven aan het Consulaat Generaal der Nederlanden, 1 Dundas Street, West, suite 2106, Toronto, Ontario, M5G 1Z3.

Dit geldt ook voor kiesgerechtigde Nederlanders die reeds bij het Consulaat Generaal geregistreerd staan, doch reden hebben om aan te nemen dat — bijvoorbeeld i.v.m. een recente verhuizing — hun huidige adres niet bekend is.

Om voor deelname aan de Tweede Kamerverkiezing in aanmerking te komen, dient U *de Nederlandse nationaliteit* te bezitten en op 21 mei 1986 *18 jaar of ouder te zijn.*

Nog tientallen jaren aardgas

(Radio Nederland)

De aardgasbel in het Groningse Slochteren die in 1963 in gebruik werd genomen, is nu voor de helft opgebruikt. Deze week heeft de Nederlandse Aardolie Maatschappij NAM de een biljoenste kubieke meter aardgas uit deze bel afgeleverd. Een biljoen is een 1 met 12 nullen er achter.

De nog aanwezige reserve van het gasveld wordt geschat op 2300 miljard kubieke meter. Volgens NAM kan daar bij het huidige productie niveau, nog tientallen jaren uit geput worden.

Lezen en inbladeren gratis

(Radio Nederland)

De bibliotheken in Nederland houden volgende week een zogenoemd open huis. Hoewel in feite iedereen een bibliotheek in en uit kan lopen, vinden de bibliotheken dat dat nog veel te weinig gebeurt. Veel mensen denken dat je lid moet zijn om naar binnen te mogen. Maar het lidmaatschap is alleen nodig als je een boek wilt meenemen. Het lezen en inbladeren van boeken, kranten en knipsels in de bibliotheek is geheel kosteloos. Dat moet nu onder de aandacht van het publiek worden gebracht.

Geen slingerende schepen

(Radio Nederland)

Het gemeentebestuur van Amsterdam wil de algemene plaatselijke politie verordening wijzigen. Er moet ook in komen te staan, dat het verboden is onder invloed van alcohol te varen. Schippers moeten zich nu aan de wet houden, en mogen het verkeer niet in gevaar brengen. Slingerend rijden is makkelijk op de weg te controleren, maar schepen varen vaak zig-zag. Toch heeft de politie behoefte aan een strakkere omschrijving.

Help een vriend thuis Engels te leren

Als u Engels spreekt en leest en een vriend zoudt willen helpen die de taal niet beheerst, dan is het Ontario Ministry of Education's Independent Learning Centre gereed om u daarbij te assisteren. Onze kosteloze cursus "Engels als een tweede taal" kan u helpen om iemand thuis basis-engels te leren, in hun eigen vrije tijd.

De cursus voorziet de student van audio cassette tapes en werkboeken. Een bevoegde leraar geeft vakkundige instructies aan de leerling, door middel van evaluaties van werkopdrachten en regelmatige lessen per telefoon.

Wat we van u vragen is de waardevolle hulp, aanmoediging en tijd die u besteedt aan de student. Speciale bekwaamheid op het gebied van les geven is hiervoor niet nodig.

Als u iemand weet die u zoudt willen helpen om thuis basis-engels te leren, belt u dan het INDEPENDENT LEARNING CENTRE, 965-2657 (Toronto en omgeving) of 1-800-268-7065 (toll free) voor meer inlichtingen.

Ministry of Education
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After very successful evenings in St. Catharines, London and Bowmanville, Van Halsema comes to: Belleville CRC
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This evening is for ages 18-90 years.

Calvinist Contact houdt u op de hoogte van wat er omgaat in de gemeenschap.

Het Vak van Predikant

Hoe ondankbaar in dit land
is het vak van predikant.
Altoos eist men van zo'n knaap
zeven poten aan één schaap.

In het geestelijke werk
moet hij vaardig zijn en sterk,
doch daarnaast de dienst des Heren
vakbekwaam organiseren.

Gaat hij veel op huisbezoek,
'Dominee leest nooit een boek.'
Maar studeert hij steeds nog verder
heet ie 'leraar maar geen herder.'

Als hij 't leven ernstig neemt
is hij 'stijf' en 'wereldvreemd'
Is hij vlot bij spel en sport
dan komt hij waardigheid te kort.

Legt hij zich met mate toe
op liturgie, 't heet: 'rooms gedoe,'
maar zo niet, dan heeft hij weer
'geen gevoel voor stijl en sfeer.'

Is hij volop theoloog
prompt zegt men: 'Hij grijpt te hoog'
Tracht hij populair te preken
zegt men: 'Praatjes, maar geen
preken.'

Weegt bij hem een enkele keer
't leven zwaarder dan de leer,
hem dit scherpe vonnis wacht:
'etisch', 'dierbaar en half zacht.'

Wil hij 't vrome volk vergaadren
rond de leer der Dordtse vaadren
stellig treft hem het verwijt,
dat het hart er scha bij lijdt.

Werkt hij echter van de stoel
op het innerlijk gevoel,
heel het kerkelijk publiek
zegt misprijzend: 'vaag mystiek.'

Legt hij somtijds in zijn lering
een accent op de bekering,
ach, dan is het ook weer mis,
wijl zulks 'methodistisch' is.

Als hij wijsheid heeft vergaard
uit de leer van Karl Ba(a)rth
klinkt hem tegen: 'geeft gij zo
de genade niet cadeau?'

Is hij scherp in zijn reactie
op Anselmus' satisfactie
dan doet hij — zo wordt gemord —
de Gerechtigheid te kort.

Wat hij zegt of wat hij doet
nooit en nimmer is het goed.
't Allen tijd rust op zijn werk
't kritisch oog van volk en kerk.

Daarom: heil de predikant
die — 't klinkt vreemd in dit verband —
heel dit heksenwerk verricht
met een opgewekt gezicht.

(Ds. J. Wilschut in de geref. kerkbode, classis Dordrecht van 5 december 1981).

De KLM heeft nu elke *Dinsdag, Donderdag* en *Zaterdag* een non-stop vlucht van Toronto naar Amsterdam. *Het hele jaar door!* En zesmaal per week in de zomer!

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Aan de tarieven zijn enkele voorwaarden verbonden. Uw reisagent kan u alle inlichtingen erover geven. Goede reis!

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The family in an individualistic society

...continued from page 12.

the home. Thus Dobson dares parents to discipline their children. When the child opposes his parents, Dobson warns, it is essential for his parents to break his will. The method which he advocates in such instances is persistent corporal punishment until the child's will is broken. Parental control over children is essential to child nurture. Only after control is established and only insofar as it is maintained can the parent afford to show his love to his children.

Love is equally important to Dobson as discipline but he feels there must be a balance between the two, and in a pinch, discipline must prevail over love. A child needs to know where his limits lie and he needs to know this early in life, for his own good. In his later book *Hide or Seek* Dobson backpeddles considerably from his earlier forceful stand on discipline, but the essential message is still the same: your child must know the limits, he must learn to obey parental authority. Parental control is essential. Its absence causes children to become irresponsible.

Behaviouristic tools

Once parents have established their authority, how do they go about increasing the child's responsibility? For Dobson this question is synonomous with asking how you get your child to do what you want as parents. You do that by what he calls "the miracle tools," elsewhere in psychology known as "differential reinforcement." This latter term originated in Behavioristic theories on how we learn. It states that the behaviour of everyone of us is controlled by reinforcement in our environment. We behave in a certain way because that behaviour is reinforced or rewarded by our environment. In this matter our environment controls our behaviour.

Thus a parent can control the behaviour of his child by controlling the reinforcements or rewards in his environment. If you reward only those behaviours of the child that you desire, he will do those and only those. Dobson does not hesitate to advise parents to bribe their children in order to obtain the kind of behaviour they want. In *Dare to Discipline* the maintenance of control over the child is the important thing for Dobson, and the miracle tools of behaviour modification make this possible.

Wrong values

Four years later Dobson writes another book called *Hide or Seek*. It is hard to believe that this book was written by the author of *Dare to Discipline*. The book is in many ways a gem. It is sensitive to, and shows deep insight into the feelings of a child that lacks self-esteem. In it he describes the reasons for what he calls an "epidemic of inferiority." He attributes this epidemic to a set of wrong values: beauty and intelligence. If you have either or these you are important. If not, you don't count.

Children are most affected by these values. They are deathly worried about how they look and how smart they are. They also cruelly reject children who lack either of these attributes. As a result children who lack beauty or intelligence find it almost impossible to esteem themselves. Instead they chronically feel inferior.

One would think that parents would try to shield their children from such attacks on their self-esteem, but they don't. In fact they often aggravate the situation because they too are affected by these values. Often in subtle ways they too let their children know that they are only acceptable to them if they look good and are smart.

For that reason when Dobson maps out his strategies for building self-esteem in children, he puts the need for parents to reexamine their own value system at the top of the list. Since adolescence is the time when the epidemic of inferiority is the worst in children, Dobson advises parents to keep those influences (barbie dolls, makeup, T.V. programs) that make the young child want to become a teenager *from* the child until she is ripe for it. In other words, he wants to reserve adolescence for adolescents. This is his second strategy for combatting inferiority in children.

Third, children have a tendency to knock themselves. Teach your children not to do that, Dobson says, especially in front of other children, because by doing so they virtually invite a loss of self-esteem. Fourth, you should help your child to compensate. Every child has handicaps but he also has gifts. Find those things he is good at and "reward him, push him, threaten him, beg him, bribe him if necessary," to learn those skills and learn them well. Force your child to make the most of what he has got.

Fifth, help your child to compete. This is a competitive world, Dobson says, your child is not going to change it. So you better be his ally in his survival.

Sixth, discipline him without damaging his self-esteem. An undisciplined child feels like he is illegitimate, and wants you to take the trouble to set limits. This therefore is the recipe of D. to D. But it has been softened. Now Dobson says, indeed break the will of the child but don't damage his spirit.

Seven, Dobson advises parents to keep an eye on the classroom. Especially the slow learner is likely to feel inferior when he discovers that he is lagging behind his classmates. Thus, make sure that he gets the proper help in school and the proper treatment.

Eight, avoid overprotection and dependency. Give the child responsibility for himself from birth on, and later with his peers let him fight his own battles. It's the only way he's going to learn. Still later, during late adolescence parents must let the child go and let him choose for himself. He has got to be on his own sometime.

Nine, Dobson advises parents to prepare their child for adolescence by talking to him or her about it prior to entering puberty. Finally, Dobson adds a tenth strategy, this one directed to discouraged parents, specifically to mothers. He has discovered that many women who are mothers, themselves have a lot of feelings of inferiority. These centre around their appearance and their lack of achievement in life. Thus he gives mothers some concrete pointers on how they can bolster their own self-esteem. Presumably this will help them to help their children in achieving self-esteem.

Dr. Van Belle teaches psychology at Redeemer College, Hamilton, Ontario.

Building on the Rock

Henry Van Andel

Final rejection

"And then I will declare to them: 'I never knew you, depart from me, you evildoers.'"
(Matthew 7:23)

When Jesus used the expression, "I never knew you," He spoke a word that sounded familiar in the ears of the Jews, particularly in the ears of the Pharisees.

We saw in earlier discussions that the Jewish rabbis were rash in condemning others. Sometimes such condemnation concerned their students when these students made remarks or launched opinions which were unorthodox in the opinion of the teachers.

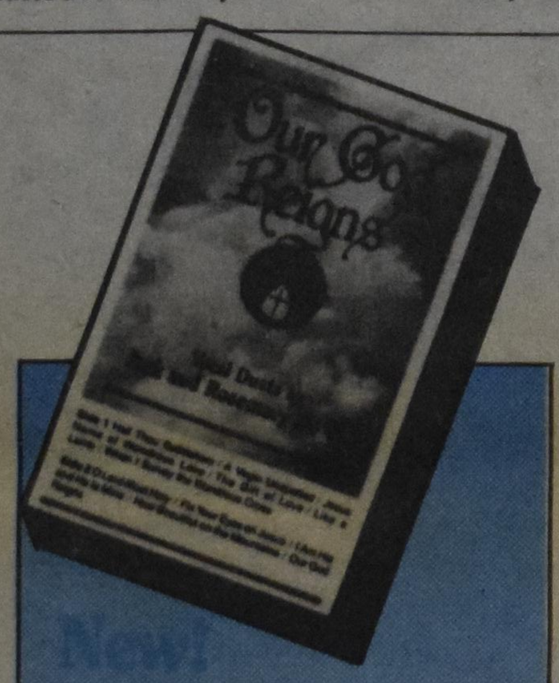
The Talmud tells us that once a very scholarly rabbi said to one of his younger colleagues, "I never knew you," with the result that the famous rabbi did not speak to him for a period of 30 days. It was a kind of formula by which fellowship was broken for a period of time, an overlooking of someone in silence.

Here, Jesus, the greatest rabbi of all times, uses this formula as a warning for all false prophets in the church. It was a word which very pointedly was addressed to the Jewish leaders who undoubtedly listened to the Sermon on the Mount in a wider circle. But not only the Jewish leaders heard this word. Judas also, who had preached and cast out demons in Jesus' name, heard it.

All people who are Christians with their mouths only, and whose religion is only lip service, are warned by this word. Also warned are people who preach another gospel than that of the crucified Christ as Saviour for repentant sinners.

When Jesus shall say to them, "I never knew you," it will not be for 30 days, but forever. Paul echoed this word when he finished his first letter to the Corinthians by saying, "If anyone has no love for the Lord, let him be accursed."

Published posthumously.



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